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JEW
WHICH
DID NOT HAVE

BOOK |

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Was there a worldwide Jewish Masonic conspiracy?

Why did so many Jews participate in the revolutionary movement in Russia?

Was there state anti-Semitism in the Soviet Union?

Questions, stereotypes generated by a two-thousand-year history of mutual

relations between Jewry and Christianity, two centuries of Russian-Jewish relations are numerous.

The book of the historian A.M. Burovsky - bright in style, fascinating in presentation - gives her own, sometimes controversial, unexpected answers to ethnic and many

other questions, covering a huge period - from biblical times to the present day.

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The book is dedicated to the last people of the relic people, the Ashkenazi people, who almost disappeared from the face of the Earth. They left this world before our eyes, and we, busy with our own affairs, somehow did not notice this ... Let's honor the memory of the late ethnic group with a minute of reading my book!

No, one should not be ashamed of abominations when they are written about, but when they are done. A.I. Solzhenitsyn

Introduction

I will also say that I approached the life of the "bottom" with one simple yardstick: I was ready to consider good that which brings longevity, guarantees health - physical and moral, and bad that shortens the human life, gives rise to suffering, makes people frail dwarfs, perverts their psyche.

Jack London

There were several reasons for writing this book, both personal and professional.

MOTIVE OF STUDY

Jews have always been present in the milieu in which I moved. And in Petersburg, where they were exactly the same as the rest of the members of the same society, no better, no worse. And in Krasnoyarsk, where I ended up in a Jewish environment, completely

different in its intellectual and cultural level. Once upon a time, in an intelligent environment, schoolchildren simply did not know the nationality of their fellow students. I did not find this time, we already knew that Ravil Gontsov was a Tatar, and Mira Gershman was a Jewess. But no one drew any far-reaching conclusions from this; their nationality was a fact of their biography - along with hair color

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or weight. I simply did not know anything about the existence of any special Jewish question until I grew up at all. I found out myself, but the people who raised me did not consider it necessary to tell me anything about this (as, indeed, about many other things). |

Experience gradually accumulated, and I learned quite for certain: the Jews really have a slightly different attitude to life than the Russians. It concerned mainly trifles, but an interest arose and grew stronger in people who were born and raised in Russia, speak Russian exactly like we do, but very often behave like foreigners. And sometimes as alien beings. Isn't it interesting?

When I began to collect information about the Jews, I was driven primarily by sincere interest.

MOTIVE TO OVERCOME DIFFICULTIES

The Jews turned out to be an exceptionally difficult object of study. It was extremely difficult for me to find at least some features common to Jews or some features that would apply to all Jews, and would apply indisputably. Every statement about the Jews immediately turned out to be both true and false at the same time: because it was true in relation to a part of the Jews and turned out to be a complete lie in relation to another part of them.

In St. Petersburg, I talked with old Jews who came from another era and psychologically remained forever in it. Calm wisdom and deep intellect were the main things that distinguished them. They attached no importance to their Jewishness and called themselves Russian intellectuals. They were people of great culture, and all that remained for me was to learn from these worthy people.

In Krasnoyarsk, I moved in a circle of people who also called themselves intelligentsia, but were so proud of their Jewishness that it was simply ridiculous. These people would very much like to be considered people of the same circle with the St. Petersburg intelligentsia. But I saw very well that these people clearly do not live up to what they would like to appear. I also saw that they were literally infuriated by their own squalor, and even more infuriated by the fact that they see all this squalor.

During the years of my childhood in Kiev, I met old Jews, as if they had just come out of a national joke: Jews from the Kiev Bazaar spoke Russian badly, but I don't even want to remember their manners. These people did not at all claim to be intelligent, but, as a rule, they were kind, reasonable, and somehow

exact wise. They are not at all wise with the professorial wisdom that I met with other old people who graduated from St. Petersburg gymnasiums before the "epoch of historical materialism." Kyiv, St. Petersburg and Krasnoyarsk Jews were people of different nations, no matter what they themselves think about SSBE.

The diversity of the Jews was striking and in itself was a challenge: "Does a nut fit your teeth?" But on the other hand, the more complex the problem, the more exciting it is...

MOTIVE OF DISCLOSURE OF THE SECRETS

In my youth, absolutely everything connected with the history of the Jews was an impenetrable secret. And everything that was available was presented in such a way that it was still impossible to understand. For example, in an authoritative reference book on the ethnographic map of Asia, "Jews of Israel" and "Jews of Birobidzhan" are shown [1, p. 289]. Are they the same people, just living in different places? Or are they different nations? What do the "Jews of Israel" and the "Jews of Birobidzhan" have in common? Finally, how did the Jews get to Birobidzhan, and what are they doing there?

There were no answers to all these questions either in textbooks or in scientific literature. At all. 'None.

An even more impenetrable mystery was, all aspects of the participation of the Jews in the revolution and the Civil War of 1917-1922, in their construction of the Soviet state, were covered. Moreover, there was no information about this, at least official. And it was not recommended to be interested in this informally.

Here is at least such a detail: when preparing posters for demonstrations on May 1 and November 7, the poster depicting Yuri Andropov always reflected, as they say, quite definite features. Such was the political tradition, a kind of norm of official icon painting. But both the one who painted the corresponding portrait and the one who organized the column very often did not know that Andropov was a svrey. Moreover, they not only did not know, but, as they say, they were not even able to admit thoughts! The Central Committee was considered a bunch of anti-Semites, and Brezhnev's official policy was considered a policy of covert and increasingly overt anti-Semitism. Even from the ranks of professors and specialists, Jews were diligently "purged out", stubbornly not hired for any positions related to intelligence or the military-industrial complex ... The very idea that there could be Jews in the upper floors of Soviet society seemed blatant absurdity.

This is now: he went up to the shelf, opened the book and read to himself: "... He lost his father early, about whom there is almost no data except that he worked as a tslographist and died of typhus. According to unverified reports, Vladi Mir Lieberman changed his surname to Andropov after the revolution. After his death, Yuri's mother, teacher Evgenia Karlovna Feinshtein, remarried, but soon died of tuberculosis" [2, p. 6]. Even though the information about the father is "unverified", but on the mother's side, he is one of those very people. Like Babel: "Russian, Russian ... Fuck him as a slave, hand over his bins."

But in the seventies and eighties, no information available to the average person on this score existed; could ho-

to spread only schizophrenic rumors that "the Jews changed Brezhnev" or that "there are only Jews in the Central Committee." Many such rumors were conveyed by the political prisoner Mikhail Kheifits, who left the USSR for the West in the early 1980s. But he, too, listening to stories about the fact that "Brezhnev was not brought up in a Jewish family," explains to other, not so literate political prisoners: "I deny in principle that Andropov can be a Jew But ... if it turned out to be true, then at the same time it would be the greatest state secret. After all

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its disclosure would cut short the career of our leader Yuri Vladimirovich. Therefore, anyone who recognizes her would..." [3, p. 79].

From which I conclude: even political prisoners, who were well versed in Jewish topics, had no idea about the nationality of Yuri Vladimirovich. Their spiritual nourishment was served by the same absurd rumors that fed the entire Soviet people.

Rescued family acquaintances. Back in 1968 (I was 13 at the time) an old friend of our family, Vladimir Ivanovich Pletnev, told me Lenin's real (and carefully concealed in those days) nationality and his mother's maiden name.

In 1973 I heard something from our relative, Uncle Petya, for example, about the national composition of the Extraordinary Commission in Petrograd in 1918-1919.

The most curious information about what my grandfather used to say about Jewish Freemasonry was given to me by my mother.

But, firstly, all this is crumbs, only miserable crumbs.

Secondly, all this random information could neither be verified (and without verification, any data is worthless), nor systematized. There is no system. There is a certain Great Mystery, and separate pieces, separate miserable shreds, have been torn out of this Great Mystery. You can't judge the whole by the pieces.

The book was also written in order to sort out the tangle of Russian-Jewish problems hidden from me.

ABOUT THE TITLE OF THE BOOK

Each nation does not live in an airless space, but on a specific territory. Legends and historical events of this people are connected with the cities, valleys and mountains of this land, its armies moved along its roads and carts of immigrants rumbled, capable young men went to enter universities and not really noticing where they were going, couples in love stumbled. The history of the people took place precisely on this land, and the land itself, saturated with the sweat and blood of human beings, permeated with their emotions and thoughts, became almost a part of this people.

But what if several peoples live on the same territory?

rii? Russians, Poles, Lithuanians, Jews, Germans - they are all old-timers of Eastern Europe, and since the 18th-18th centuries Ukrainians and Belarusians have been added to them.

When reading about yeshivas, rabbinical conventions, or Jewish economic centers in Krakow, Vilna, Minsk, or Zhytomyr, the reader is free to consider these cities Polish, Lithuanian, Belorussian, or Ukrainian. But the fact of the matter is that at the same time these cities are Jewish cultural, national and religious centers. For centuries the Jews have lived among us; their life proceeded in the same geographical space, in the same cities and regions. Only they, of course, can have completely different memories associated with the same cities. "Jewish Russia" is a reality not of geography, but of history and culture, like "German Russia" or, say, "Russian France".

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Just like the Russian cemetery of Saint-Genevieve-des-Bois in Paris or the Russian city of Dalniy on the shores of the Yellow Sea in China.

HONEST WARNING

Writing a book about the fate of the Jews and about Russian-Jewish problems makes sense only in one case: if you take a position "outside the fight." That is, to completely abandon national stereotypes, habits and assessments. From any options for assessments from the position of "we" and "they". In the process of writing this book, I have honestly tried not to associate myself with any religious, ethnic, or political forces. And I have made every effort to ensure that my own background or my beliefs do not have too much influence on what I write.

Perhaps, in this book, I could not fully maintain the position of an outside observer, as objective as possible, treating all participants in the events equally. Some beliefs I did not try to overcome, such as the deep conviction that it is wrong to kill people, or that it is shameful to be a racist. In the end, it is difficult and simply harmful for a person to "rise" above the ideas of good and evil.

But I tried very hard not to take sides. Draw. The author of this book wrote it not as a Russian, not as a Jew, a Negro or an Indian of South America. The only national position that suited me was that of a Martian looking through a telescope.

And further. Remember better, gentlemen: I owe nothing to anyone. Remember that to all who don't like my book. Anyone who believes that such a book should be different. If I did not reflect someone's views, did not say what someone considers necessary, this is not an unfortunate accident, not an attempt to attack someone or fall away from something. In my book, I must NOT show the ingenious "Biblical people" that have existed since the time of the dinosaurs. I should NOT expose the cunning Zionists who destroyed Holy Rus'. I do NOT have to say such and such because I am Russian. I should NOT say such and such because I am an intellectual. I'm NOT supposed to be anyone's

then the mouthpiece and HER should express someone's interests. I don't... In a word, I didn't borrow from any of you, gentlemen. Not a single political grouping, not a single party, not a single people. And I don't owe you anything, remember that better.

PART 1

A JEW IN THE RUSSIAN EMPIRE

Jews lived. They served for pogroms, slander and other state needs.

M. Gorky

Chapter 1

"Grophey" Jews, or
Greetings from the Commonwealth

Through kings and pharaohs, Leaders,
sultans and kings, Mourning the
death of millions, A Jew walks with
a violin.

I. Huberman

UNKNOWN JEWS

Until the first and especially until the third time the affairs of Poland, the Jews remain in the Russian Empire the same exotic product as in Muscovy.

That is, there were all the same conversions from different countries of Europe, whose official affairs went very, very differently. Perhaps the most varied is the fate of a certain Grünstein, who was baptized as a Lutheran in Saxony and became a merchant. But for some reason the Persians did not trade with him, took away his goods and almost killed him himself. What is the matter here - in the peculiarities of the character of Grunstein himself, oriental cunning or

in the intrigues of competitors, I don't know. Having lost all his property, Grunstein did not fall into the mortal sin of despair, but accepted Orthodoxy and joined the Preobrazhensky Guards Regiment as a private.

A participant in the coup of Elizabeth Petrovna, he received, among other awards, the rank of adjutant, a hereditary double

janstvo and 927 serf souls. Grunshtein was unable to dispose of the opportunity - either he chased the prosecutor general with a sword, or he began to rob on the high road, and somehow he robbed and beat a relative of the tsarina's lover, Razumovsky. This did not get away with him, and Grunstein was exiled to Ustyug.

Judging by his adventures, the type is either criminal or not very sane. But there's nothing to be done about it, Elizabeth had to deal with such a cross.

There were Jews from countries with which the Russian Empire was closely connected. At least the financier from Courland Levi Lipman, the court banker of Anna Ivanovna. Perhaps he rendered her services even when she lived in Courland, and after her accession he became one of the most influential persons.

In 1738, during the reign of Anna Ivanovna, in St. Petersburg, Smolensk svrey Leiba Borukhov and Captain Lieutenant Voznitsyn, the nephew of Vice-Chancellor P. Voznitsyn, were burned at the stake. Borukhov was able to convert "by means of conversations" the captain-lieutenant to Jews. Where did Leiba Borukhov come from in St. Petersburg, I could not establish - after all, Little Russian Jews were strictly forbidden to enter Great Russia! Unless he came on trade business, temporarily. And he should have been such a good preacher!

Under Anna, the nephews of a personal friend of Peter Veselovsky were exiled, but under Elizabeth they were returned, showered with favors, and the diplomat Isaac Veselovsky occupies a prominent place at court, and his brother Fyodor (apparently baptized?) became the curator of Moscow University.

But most importantly, there were Jews in the possessions of the Russian Empire, in those very "left-bank Ukraines" that Muscovy acquired during the Ukrainian war and secured for itself under the Peace of Andrus in 1667. |

Theoretically, Jews should not be there, because they were not allowed into Moscow, and everyone was ordered to get out. But this is theoretical, because in terms of practice, the landlords needed tenants, the peasants - in taverns, and both - in the products of handicrafts and trade. After all, they themselves did not want to do anything, except for the most simple and familiar.

As if the emperors of the Russian Empire continued the policy of the Muscovite tsars. Peter's statement [from his letter to Veselovsky: "... it is completely indifferent whether a person is baptized or circumcised, so that he only knows his business and differs

decency." But Peter, calling specialists to Russia in 1702, clarified: "I want ... to see better peoples of the Mohammedan or pagan faith in my country than the Jews. They are swindlers and deceivers. I eradicate evil, not breed; there will be no housing or trade for them in Russia, no matter how much they try and

no matter how they bribe those close to me.

It would seem short and clear... But here's what's interesting: the Hetman of Little Russia Skoropadsky issued decrees seven times about the expulsion of Jews from Little Russia. Yes Yes! It's about exile. And exactly seven, one after the other.

Catherine [in 1727 also issues a decree on the expulsion of Jews from Ukraine. It is not difficult to imagine how it was performed.

Under Peter the Great, in 1728, the "temporary stay" of Jews in Ukraine was officially allowed. Under Anna Ivanovna, this decision extended to Sloboda Ukraine, north of Poltava, to the Smolensk province. In 1734, the Jews were allowed to rent the landowners' lands and sell vodka, that is, to live permanently. In 1736 they even allowed a "temporary stay" in Great Russia itself for the sale of vodka. Apparently, this is how the unfortunate Leiba Borukhov ended up in Petersburg.

Elizaveta Petrovna in 1742, having discovered that although it was forbidden for Jews to live in the empire, they "continue their residence under various types", ordered "out of our entire empire, all male and female Jews with all their property should be immediately sent abroad and henceforth why not let them in, unless one of them wants to be in the Christian faith of the Greek confession.

No matter how the tsarina was persuaded by the Senate and the Military Chancellery, no matter how they were frightened by the reduction of state revenues, Eli Zaveta remained adamant and inscribed on the report of the Senate that became famous: "I do not want interesting profit from the enemies of Christ."

But this decree was never executed, at least
fully.

Catherine II came to Russia from a country where the emancipation of the Jews was already being prepared. She would have allowed Jews to live throughout the entire Russian Empire without any problems, but the Senate protested, public opinion was not ready, and Catherine even had to resort to a rather amusing forgery to settle Jews in a completely empty Novorossia, devoid of an agricultural population.

The management of the whole business was concentrated in Riga, and Catherine assigned several Jewish merchants to lead, calling them "Novorossiysk merchants" in all documents, carefully concealing their nationality and religion. To inhabit the same desert Novorossia, according to the instructions, followed, "without asking the faith and the people."

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I note: Catherine II, apparently, was the first empress who generally had some kind of definite opinion regarding the Jews. But, in the end, she is a purebred German, raised and raised in Germany. And before her, the Jews are either crosses, or some incomprehensible ghosts moving through

border with the Commonwealth. Ghosts, about which it is even impossible to say for sure whether they exist at all or only imagined with fear.

But then new political events arrived ...

AWARD FOR THE COURAGE OF
THE RUSSIAN TROOPS

In 1772 the first partition of Poland took place; Austria, Prussia and the Russian Empire wrested part of its territory from the Poles; part of Western Rus' became part of the Russian Empire. In 1795, after the third partition of Poland, the Polish-Lithuanian Commonwealth completely ceased to exist. The three victorious powers divided her entire territory among themselves; the very concept of "citizen of Poland" disappeared, there were only subjects of three empires with passports of Austria, Prussia or the Russian Empire. Among the lands of the Commonwealth was the Ashkenazi Country, among its subjects there were about a million Ashkenazi Jews.

During the wars with Napoleon, part of the Poles tried to fight on his side: what if Napoleon restores ... well, let not the Commonwealth, but at least the Kingdom of Poland ... At least give independence to ethnic Poland ...

There is no reason to think that Napoleon was going to somehow meet the Poles halfway, but there is no longer any way to verify this: utterly defeated, Napoleon, with all his desire, could not give anything to anyone, restore anyone's states, nor sign any treaties.

After the wars with Napoleon, the Russian Empire left another large piece of the former Commonwealth - the heart of the ethnic Polish state with the capital of the Commonwealth, Warsaw.

In the Russian Empire, this was understood as a brilliant conclusion to the age-old dispute between Poland and Muscovy. And as the completion of the unification of Russian lands around Moscow. After the third time the affairs of Poland, only one part of Ancient Rus' was not yet under the scepter of the Russian tsars: Galicia, ancient Galician Rus'. She went to Austria, and although Petersburg did not declare war on Galicia to Vienna, this was perceived as a temporary state. Sooner or later, Galicia was to be reunited with the rest

Russia!

eleven

However, native Poland itself did not at all seem to the Russians to be such a foreign state. And a lot of Russian blood flowed in the Poles, and in the Russians, Polish. Not so long ago, just a hundred years ago, in the early-mid-17th century, the Russian nobility of Western Rus' became Polish. Russian princes from the Rurik clan - Ostrozhsy, Sapieha, Poniatovsky, Czartorysky, Vishnevetsky - stood at the throne

Polish kings. The Poles seemed more like lost brothers than a completely different and alien people. Their tenacious courage during the uprisings aroused respect, the culture of noble estates and stone European cities remained higher than the noble nests of Great Russia. After all, Catherine II resisted the Prussian plan to divide Poland for so long, not because she tried to preserve Polish statehood, but because she hoped to annex to Russia not part of the Polish territory, but the entire Commonwealth ...

The victors - the Russians, Prussians and Austrians - quite consciously divided the Commonwealth, but they did not even think that they had divided the Ashkenazi Country together with it, tore apart another people.

In Austria, in 1774, a rather thorough census was carried out, which found 224,981 Jews in the former Polish, and now Austrian territory.

Prussia got about 240 thousand Polish-Russian Jews.

After the three partitions of Poland, by 1795, about 700 or even 800 thousand Jews of both sexes and all ages appeared within the Russian Empire. It is difficult to determine precisely, because the Russian Empire did not keep detailed chronicles for all other subjects, only the taxable population was taken into account - adult men. And the kahals hid these tax-paying Jews with all their might in order to pay less taxes.

Baltic Germans were sometimes called "trophy" Germans. Then the Jews of the Commonwealth, Poland and Western Rus' are also "trophy" Jews. These Jews can rightfully be called Russian Jews. Moreover, after all, the countries that are now called Ukraine and Belarus are historically parts of Rus', and they lived there at least from the 10th, even from the [10th century. So, these are Russian Jews.

But with the same, and even more justification, these Jews can be called Polish. Ashkenazi are Russian-Polish, or, if you prefer, Russian-Polish-Lithuanian Jews. Jews of the Commonwealth.

WHY THEY ARE
RUSSIAN JEWS?

Many different Jews lived in the Russian Empire and in the USSR, and in the Russian Federation to this day there are many different Jews.

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In the USSR, there was a tradition to consider the beginning of any historical phenomenon to be what happened to any peoples living on the territory of the USSR. For example, the Greeks had stone cities in the Northern Black Sea region, entire Hellenistic states arose and perished - and their appearance and history were diligently described in the course of the History of the USSR. If this method is applied, then Russian Jews will either have two or even two

half a thousand years... |

On the territory of the Hellenistic Bosphorus kingdom, in the city of Gorginia (where Anapa now stands), tombstones with inscriptions in Hebrew were found. In 1865 A.Ya. Harkavy published these inscriptions; it became known that already in 42 BC there was a Jewish community here.

It is known that in the 10th century BC Jews penetrated from Persia to Georgia and founded several colonies there. Georgia became part of the Russian Empire? Came in. This means that these Jews are also Russians. Is it logical? |

Of course, even after that, Jews from Western Europe and Germany appeared in Russia. Some of them are very well-known - at least the famous Chancellor Nesselrode, Minister of Foreign Affairs under Nikolai I, or Shafirov, whose surname itself clearly comes from "shafar" - a ritual trumpet, which is called to prayer in synagogues.

But all these are separate people, again part of the Jews, already assimilated in Holland or Germany. These ethnic Jews do not act at all as Jews, not as Sephardim, but as Dutch or Germans. And just as quickly they dissolve in the ranks of Russian society.

At the beginning of the 20th century, the Caucasus was annexed, and the Mountain Jews, who spoke the Jewish language, became part of the Russian Empire. These are the descendants of the Persian Jews of the Middle Ages KOVYA.

Then Georgia goes under the Russian Empire with its ten or twenty thousand Georgian Jews.

The middle - the end of the twentieth century, the conquest of Central Asia - and the Central Asian Jews of Kokand, Bukhara and Samarkand become Russian subjects.

The very end of the 20th century, the beginning of the 20th century, the development of Russian Manchuria, and in the Far East, Harbin, Vladivostok, Chinese Jews appeared. They sometimes come to Vladivostok as Chinese merchants. Unless specifically said, the Russian people would not have guessed that they were not dealing with the Chinese at all (once again hello to the racial theory!). No community appears in Vladivostok, and when a synagogue is built in Harbin—for the Russian Svreis, of course, who came here together with the Russian population—Chinese Jews are among its parishioners.

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But all these groups of Jews - Western European, Central Asian, Caucasian, Georgian, Chinese ... all of them did not play any independent role in the history of the Russian Empire. There is only one group of Jews that has played some kind of independent role in the history of Russia. These are the Jews who fell into Russian subjects involuntarily, not of their own free will. They became Russian Jews as part of the rest of the population.

of the former Commonwealth.

JEWISH RUSSIA APPEARS

In 1772, Jewish Russia began to be born, and in 1815, Jewish Russia, one of the countries of the Russian Empire, was finally born. It was that part of the Ashkenazi Country that became part of the Russian Empire after the divisions of the Commonwealth.

If we deceive ourselves with words, we can say: they say, Jewish Russia existed back in the 10th century, in the Kozary quarter, in Kyiv. But this will only be a play on words, because Ancient Rus' was a country with a different language, a different culture, a different population than the Russian Empire. This country became the ancestral country for three other countries - Muscovy, Novgorod the Great and the Grand Duchy of Lithuania. Each of these countries had its own language, its own customs and its own written laws. Jews did not live in Muscovy and Novgorod the Great, but they lived in the Grand Duchy of Lithuania, and lived according to different rules than in Ancient Rus'.

There was Jewish Ancient Rus', and there was the Jewish Grand Duchy of Lithuania, if you like, Jewish Lithuania. Since 1569, there has also been a Jewish Commonwealth. All this time, Ashkenazi Stra is part of one or another state, but at every single moment it is part of one state.

Now a Jewish Russia is emerging from a part of the Land of Ash Kenazi. And the Ashkenazi Country itself, since 1772, has been torn apart between Russia, Austria and Prussia.

INTERNAL DIVISIONS

The new subjects of the Russian Empire seem very similar to officials. How blind they are! Not only did the Hasidim and the traditional Mitnagdim, rich and poor, enlightened and completely wild, differed, there were also territorial differences caused by the territories in which and in what environment the Jews lived.

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The Belarusian Jews differed sharply from all other Ash Kenazi. They lived among the Orthodox and in a country dominated by the Polonized Russian or Lithuanian nobility. But they were the last Jews of the Grand Duchy of Lithuania and Russia, the last Jews of Western Rus'. Apparently, they were to the greatest extent the direct descendants of the Jews of Ancient Rus', who experienced the least direct Polish INFLUENCE.

About the originality of the self-consciousness of these Jews says at least

such a fact: it was because of them that the word "Jew" appeared in the Russian language. Jews all over the world called themselves Hades, including the Sephardim. All known names in the languages of European peoples go back to this self-name. Polish Żyd - "Jew", non-German Yid - "Yude", English Jew - "ju", French Juif - "juif".

Belarusian Jews were the only group that did not like this name. Already the first Governor-General of Belarus, Count 3.G. Chernyshov in 1772 used the words "Jewish societies" to name the kahals. Until 1783, both Chernyshov and the Senate in their documents alternately use both words - both "Jew" and "Jew", as interchangeable and identical in meaning. During Catherine's visit to Shklov in 1787, ten leaders of the communities turned to the Empress with a petition: let them not be called Jews in official documents, but use the "higher biblical word" - Jews.

There was no official decree on this matter, but in the documents the word "Jew" really ceased to be used. I note that there is not the slightest trace of any such "Jews" in the documents of the times of Peter, Anna, Elizabeth. The word "Jew" is used until the twentieth century and very often does not carry any offensive or derogatory meaning. "Your Jew nobility," says Chekhov's cabbie, addressing the important Jew, obviously not having anything bad in mind. But in official documents the "Jew" is indeed stated, completely displacing the "Jew".

In 1790, Belarusian Jews doing business in Moscow will complain, among other things, that Moscow merchants call them "Kids" and do it "out of shame", while the authorities are polite and call them Jews [4, With. 105].

But the Jews in Austria, the Kingdom of Poland and Prussia, even in Ukraine, which has ceded to the Russian Empire, have nothing against the "Kids". Apparently, after all, the Belarusian Jews have some kind of special self-consciousness, not quite identical to the self-consciousness of other Yiddish-speaking Ashkenazim. .

The Jews of Poland proper are also different from the Jews of Belarus and Ukraine. They initially live after all in much

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a more cultural environment than in Ukraine, and after the divisions of Poland they fall under the citizenship of Prussia. There, since 1812, they receive rights that Jews - subjects of the Russian Empire - can only envy, and since 1871 - the rights of citizens

stva.

The rest of the Jews of Poland proper since 1815 have become subjects of the Russian Empire, but in the Kingdom of Poland there are still special laws, and the Jews here live in a different environment. Emancipation came to this group of Jews later than to all the others, but life among the Poles later had a positive effect on their fate...

In the Austrian province of Galicia, as is usual in empires, two territories with very different populations, different histories and cultures were connected: the indigenous Polish lands with the ancient capital of the Poles - Krakow and Western Ukraine, ancient Russian Galicia. Austrian Jews, respectively, are represented by two large groups - Polish and Ukrainian Jews.

The Decree on religious tolerance of 1782 and the granting of full civil rights of 1846 belong to both groups, only they can exercise their rights to a different degree: it can be confidently said that Polish Jews are more cultured and developed, more ready for emancipation and modernization than Jews of Western Rus'.

Of these latter, the Jews of Austrian Galicia find themselves in a more advantageous position than those who fell under the rule of the Russian Empire. And among the Jews of the Russian Empire, the Jews of Belarus and Ukraine differ greatly, and the Ukrainians are the most undeveloped and downtrodden.

And the Jews of Poland were the most fortunate of all the Austrian and Prussian Kims.

HOW MANY JEWS WAS IN RUSSIA?

Strictly speaking, we do not know how many lived in

Russian Jews. Data on their number, or rather, on the number of male taxpayers, were submitted by kahals; and how they did it, says at least the following fact: if we take these data seriously, then we must assume that in 1818 the number of Jews in comparison with 1812 suddenly doubled. In fact, all figures about the Jewish population before the 1897 census are very, very arbitrary.

The only thing that can be said quite confidently is that the number of the Jewish population grew quite rapidly, much faster than the number of the Russian people. And this despite the fact that in the 20th century all European nations are experiencing a demographic explosion.

There are two reasons, and very important ones:

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1. Jews are content with very modest incomes and a low standard of living.

Even those well-to-do Jews, about whom the French wrote in 1812, were content with much more modest food, clothing and housing than Russians of the same social status and income level. "The most tsimes!" - this exclamation was borrowed by many in Rus', somehow not really thinking what exactly they were saying. And "tsimes" is Jewish food, the main part of which is stewed carrots. If you feed children stewed sea

forging, you can feed a lot - carrots are quite cheap.

2. Jews lead a traditional way of life, in which early marriage with a lot of children is one of the religious values. Something without which a full human life cannot take place.

Menashe Ilier, an outstanding talmudist and champion of enlightenment, in 1807 printed and sent to the rabbinate a book, which the rabbinate soon withdrew from circulation, and his next book was seized and burned (this is the question of whether the Jews knew the Inquisition).

In his own book, Rabbi Ilier "noted the dark side of Jewish life. Poverty is unusually great, but how could it be otherwise, when the Jews have more mouths than working hands? It is necessary to instill in the masses that they must earn their livelihood by their own labor... Young people get married, hoping for the mercy of God and for the purse of their father-in-law, and when this support collapses, they, already burdened with families, rush to any an occupation, even if it is dishonest. Crowds take up trade, but it cannot feed everyone, and therefore they resort to deception. That is why it is desirable that the Jews turn to agriculture. The army of idlers under the guise of "scientists" lives on charity and at the expense of the community. There is no one to take care of the people: the rich are busy thinking about gain, and the rabbis are strife between Hasidim and Mitnagdim, supporters of classical Judaism. The only concern of Jewish leaders is to avert misfortune in the form of government orders, even if they bring good for the people" [5, p. 170-171].

The Talmudist Menashe Ilier is right or wrong, but the fact is that in the 1820s there was a rumor that the government would ban marriages of minors. And then a wave began to marry children of nine years old - in order to be in time before the decree.

CONTACT... NO CONTACT!

Due to the partitions of Poland, the population of the Russian Empire increased, according to some sources, by 12, and according to others, by 14 million people. Most of these fourteen

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millions, both the Russian government and the educated stratum on which it relied were consistently considered a kind of "white natives" who needed to be corrected, re-educated, made civilized people.

Indeed, whom did the educated Russian nobles consider equal to themselves in their new lands? In their view, the Russians - to be precise, the Great Russians - the nobles were a European people. Even their own Great Russian people were simply the people, and they were natives for them, who still had to be re-educated and made civilized people.

Of all the "trophy" foreigners, only with the Polish and German nobility, to some extent even with the German townspeople, the conquerors were ready to speak on an equal footing.

_ So in their time, the Romans, conquering new lands, singled out civilized Hellenes, considered them equal to themselves and even learned from them. The Russian nobility is even ready to adopt something from the Polish (really more cultured), and the Germans are quite definitely given almost the same place in the empire as the Hellenes - in the Roman Empire. |

All the rest of the peoples of the Baltic and the Commonwealth, not only Jews, but also Ukrainians, Belarusians, Karaites - all this is none other than different breeds of natives.

In the Commonwealth, Ashkenazi Jews were also natives, spiritually living in other dimensions. They were well known, but their life remained completely mysterious. None of the goyim - neither the Poles, nor the Russians, nor the emerging Ukrainians and Belarusians - notice the superiority of the Jews in at least one thing - in general literacy. The difference is that the Poles and subjects of the Commonwealth are used to the Jews, while the Russians are not yet. The Russians do not even notice that with the conquest of the Commonwealth, they got another country - the Ashkenazi Country.

The general-colonizer sits on a horse, inspects the new possessions of his emperor and sees a fearful native, even more terrible and dirty than the Belarusian peasant. He is dressed like a garden scarecrow, stinks of garlic and rotten rags, and while the native is saying something in broken Russian, a bug creeps out on his nose, undisturbed and well-fed.

Out of anti-Semitic, or perhaps simply sadistic, considerations, our colonialist will be willingly shown a mikveh or offered "purely Jewish food" - and they will comment on the method of its preparation in such a way that the Great Russian general will for the rest of his life swear to take anything in his mouth, even in the most decent Jewish restaurant.

We will proceed from the fact that the colonizer was caught intelligent and not bloodthirsty by nature. He accepts the idea of enlightenment earnestly, with his soul, and sincerely wants the Jews to do well ... Just like he himself

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this kindness understands: to blow your nose, wash, change into clean clothes these natives ... It is also desirable to cut off their terrible sidelocks, but with this you will have to wait until enlightenment takes root in them deeper.

That is OK! Not this particular native, but his children and grandchildren will, if not quite like the colonialist, then at least not worse than the soldiers - brave kids who sing merrily as they march through the new possessions of the Russian crown.

He, the colonialist, is unaware that a native can also look at him somehow without much enthusiasm: just think, some kind of go-

ishko! There have been many of them, since the time of Artaxerxes and Nebuchadon's litter! There were many of them, such goyim who took it into their head to remake the ancient great people, and all these countless goyim, firmly enrolled in the ranks of the enemies of the Jewish people, float before the mental gaze of this nightmarish native while the general is talking to him.

He so despises this goy, the native, who is not circumcised and does not know the Torah, that he is even polite to him. He would have been polite even to Bogdan Khmelnitsky himself, because one cannot lay responsibility for one's actions on creatures not chosen by Yahweh, on the two-legged fauna of these regions. If a native is told that his great-grandson will run away from the shtetl to study with the goyim, he will not even cry, but rather laugh merrily.

The Russian colonialist will laugh even more cheerfully if he is told: in a hundred years your descendants will ask for money from the descendants of this native from a place unknown to the world. And in a hundred and fifty years, the great-great-great-grandson of this one ... in a monstrous hat and in a dirty lapserdak will put a bullet in your great-great-great-grandson. And he will hit - because he will shoot point-blank, in the back of the head, in the firing cellar of the Kyiv Cheka.

Chapter

2 Attempts to Correct the Natives

In place of crooked ugly rivers, build straight, even canals.

Mirabeau

FIRST THROWINGS

Initially, in 1772, it never occurred to anyone to restrict the Jews in any rights and freedoms. Approximately 40-60 thousand (and according to other sources - 100 thousand) ev

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Reeves in Belarus were a very peculiar group of Jews: because Belarus itself was very original - the last fragment of the Grand Duchy of Lithuania.

To all appearances, Catherine was ready to treat the Byelorussian Jews in the same way as they were treated in Prussia, and perhaps even in Frankfurt. She confirmed all the rights of the Jews that they had in the Commonwealth, and, moreover, equalized the rights of the Jews with all the other inhabitants of the empire (which was not the case in the Commonwealth). In the City Code of 1785, all burghers, regardless of nationality and religion, received the right to participate in local estate self-government and be elected to office.

In 1786, Ekaterina even wrote to the Belarusian governor-general that the equality of the rights of Jews in the estate-city self-government "be sure to and without any delay be put into effect", and that non-executors of it "were inflicted with a legal penalty" [4, p. 76].

Is it any wonder that in 1780, in Mogilev and Shklov, Jews greeted Catherine II with enthusiastic odes in her honor?

The new officials who began to govern Belarus grew up in Great Russia. Many of them, even if they have ever seen a living Pole, have certainly never seen a single Jew. If the Belarusian administration wrote that "the presence of Jews in the countryside has a harmful effect on the economic and moral state of the peasant population, since Jews ... develop drunkenness among the local population" [4, p. 72], then behind this nonsense one can very clearly trace the chatter of that agent, those assistants and personal acquaintances that surround any official of the central government sent to a new duty station. The "Tuteishi" tell the officials that it is the Jews who are making the peasants drunk... As their grandfathers and great-grandfathers have already told.

Such a most convenient performance has always been in Western Rus' and Poland, but, of course, no one was going to take action on this matter. After all, everyone understands perfectly well that it's not at all about the Jews, that it's just convenient to scold them. But an official from St. Petersburg does not understand this! And honestly begins to proclaim to the persecuted tribe herem.

Having received such a signal from the spot, the central government also comes into a state of some excitement. It's in the Pospolitaya that everything has been put together over the centuries, but in St. Petersburg they still don't really know what to do with the Jews (and whether something needs to be done with them). Petersburg reacts inadequately, too strongly. And besides, he reacts in a spirit not accepted in the Commonwealth. After all, Russia is a huge bureaucratic empire, and not a hybrid of a gentry republic and an estate monarchy.

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Immediately an idea is born: since the Jews are philistines and merchants, they must be resettled in the cities! In 1783, Catherine issued a decree that any landowner, if he surrenders the smoking of vodka in the village to "a tradesman or a Zhid", will be considered a violator of the law. If he smokes vodka, then let him do it himself! At the same time, many of their functions are taken away from the kahals and transferred to local authorities.

In 1784, a delegation of Jews went to St. Petersburg to petition for the abolition of this measure, and they receive a magnificent answer on behalf of the empress, these messengers of the kahal: "When people designated by the Jewish law have already entered ... into a state equal to others, in any case, it is necessary to observe the rule established by Her Majesty that everyone, according to his rank and status, should enjoy benefits and rights without distinction between the law and the people" [4, p. 72].

It sounds strong, but that's the trouble: just two years later, in 1786, the eviction of Jews to the cities was canceled (and it was never carried out at all). At the same time, in 1786, many functions were returned to the kahals - the distribution of taxes, the right to release and not release from the community. Either Catherine II realized that the Jews of the Slavic countries are not at all like German Jews, or she comes to understand the benefits of this state of affairs, or the empress's entourage is pretty greased by the envoys of the kahal. Later we will see that this last assumption is not so unfounded as it might seem.

Taking advantage of the decree, in the Mogilev province 10% of the Jews enrolled in the merchant class, while only 5.5% of the Christians were merchants. Here is the first source of dissatisfaction.

And then another appears ... In those days, merchants were attached to their cities no less firmly than peasants were attached to the land. It would be naive to imagine a Kuyatian from the 18th century, even from the beginning of the 20th century, as a modern entrepreneur who decides for himself where to settle.

Only in Belorussia could merchants move from city to city, "depending on the convenience of their commerce." Tellingly, local Christian merchants do not take advantage of this opportunity, but Jewish ones do. Many Jews included in this 10% began to move to the cities of the Great Russian, internal provinces, and even to Moscow.

In 1790, the Moscow merchants drew up a "Sentence" on this matter and submitted it to the authorities. In this "Sentence" the merchants wrote that the Jews use forbidden methods of trade, which cause it "sensible harm and insanity", and that the cheapness of their goods proves one thing - these goods are contraband. In addition, Moscow merchants wrote that "Jews are known to cut coins; it is possible that they will do the same in Moscow."

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A certain Nota Khaimov, "... having introduced himself from the public with various forgeries and tricks into a noble: credit and through that he lured many local merchants into debt of goods worth up to five hundred thousand rubles, all of which he escorted to different places known to him alone, and then he himself, with all that obviously stolen such important capital from Moscow, disappeared abroad, leaving traces of the pitiful ruin of many merchant houses; of which some died of sadness, leaving poor wives and children without any food, and others, having lost all the property and credit collected by many years of labor, became bankrupt and lost the innocently honest name of a citizen.

That is why patriotic Moscow merchants asked for the removal of Jews from Moscow.

Almost simultaneously with the Muscovites, the Jews filed a complaint signed by six eminent merchants: they are no longer listed as merchants in Smolensk and Moscow. They do have a right!

They are allowed... |

Moscow merchants, however, called them the insulting word "Jews" and falsely claimed that the Jews had corrupt morals: "... our holy law and tradition are obvious and known to the whole world, as they are based on love for God and neighbor, according to the rules ten of the commandments of the Lord; and inasmuch as the Old Testament is a foreshadowing, witness, and foundation of the holiness of the New Testament..."

And then the Jews, savvy in theology, refuted the assertions of Moscow merchants that Jews were not tolerated in decent states. Not only do they suffer, the Jews claimed, but they also benefit greatly from them! Like in Holland, for example, or in England. In general, Moscow merchants wrote them down openly and honestly, "...regardless of the fact that beards, attire, even our names tangibly prove to everyone our family and law."

The problem was considered so important that the Council of the Empress dealt with these complaints. Of all the Jewish falsehoods, only one was confirmed: Jewish merchants began to deliver goods to homes, which for some reason was forbidden. Whether the Jews knew about this prohibition at all is unknown, but it turns out that they simply opened up a new and very promising economic niche. Here, Moscow merchants have safely overlooked this niche, and their anger at competitors somehow does not command respect. In trading, you need to be able to spin, gentlemen!

If the Council of the Empress made a decision unfavorable for the Jews, it was not out of fear that they would someday learn how to cut a coin. The Soviet found that the Jews have the rights of philistines and merchants only in Byelorussia, and not in the inner provinces, and that no benefit can be seen from the admission of Jews to Moscow.

This decision was made on the basis of a report by the President of the College of Commerce, Count A.R. Vorontsov. Considering from time to time

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other sides of the problem, Count A.R. Vorontsov wrote that, of course, the presence of Jews in Holland is only good, but what kind of Jews are holy? From Portuguese Jews who are active and honest. "But such Jews, who are known under the title of Polish, Prussian and German Jews, ... are of a completely different kind and conduct their trades, so to speak, like gypsies - with lies and deceit, which is their only exercise, so that ordinary people conduct".

Vorontsov very decide

conscientiously assigned the answer

Count Alexander Romanovich Vorontsov's identity for the peasantry (1741-1805) - the creator of the evil trait of poverty in Belarus on the ev

Reev, and claimed that the Jews are behind the backs of all counterfeiters and smugglers of the Russian Empire. Neither more nor less.

In December 1791, a decree was issued not allowing Jews to sign up as merchants in the inner provinces, and now they could come to Moscow only for certain periods on business.

So if the Russians have no idea about the hazoke system, the local monopoly on entrepreneurship and work, then both the kahal elders and the Russian imperial authorities act according to the same logic: the logic of feudal society. They don't need competition! Let there be silence, smoothness and universal grace!

"And this decree of 1791, even preferential for Jewish merchants in comparison with Christian merchants, over the years turned into the foundation of the future Pale of Settlement, which cast a gloomy shadow over Jewish existence in Russia almost until the revolution itself" [6, p. 42].

The "Jewish Encyclopedia" even somehow justifies the issuance of this decree: they say, "the center of gravity of the decree of 1791 of the year is not that they were Jews, but that they were merchants: the issue was considered not from the point of view of national or religious, but only from the point of view of utility" [7, p. 592].

That's right - no one cares what people themselves think about it, and, of course, no one has any inviolable rights: neither the Moscow merchants, nor the Jews. The authorities took and divorced them into

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NORWAY

GREAT
SWEDEN /" { PRINCIPALITY

FINLYANDSKOE
LONETSKAYA

R

HUNGARIAN
EMPIRE

BU ABS

OTTOMAN
EMPIRE

___ BLACK SEA ^^

Provinces of the Russian Empire allowed for Jewish residence in 1825

® Capital

® City

- Areas where Jews would be allowed to live

R? Regions. in which the right to reside 2277
was revoked {abolished in 1825)

Kurland province and the city of Riga. in which the
residence of Jews is prohibited

= 50 verst border zone in which the new settlement of
Jews was forbidden

Kingdom of Poland

500

th
soaps

the best traditions of hazoki. And so the Pale of Settlement was born, not even out of anti-Semitism. The very same "Pale of Settlement, undoubtedly, was the most repressive and burdensome component of the entire body of Russian laws aimed at restricting the rights of Jews" [8, p. 136].

I would like to point out two more important things:

1. Count A.R. Vorontsov knows very well that the Jews of Portugal and Holland are somehow completely different from those in Poland, Austria and Belorussia. Not like the Ashkenazi.

2. The decision to "introduce the Pale of Settlement" was actually made by one person - Count A.R. Vorontsov. What if he had made a different decision, more favorable to the Jews?

FURTHER

After 1795, when there were really many Jews in the Russian Empire, a "burning question" arose... The economic situation did not tolerate the presence of an excessive number of commercial and industrial people among the peasants" [9, p. 939].

"To alleviate the problem, many small towns were equated with cities - and thus opened up a legal opportunity for Jews to stay here" [6, p. 43].

That is, let's call a spade a spade: the government is deceiving itself in order to reduce the scale of the non-standard situation and not be so scared. Don't believe your eyes! Jews don't live in villages at all...

Why this issue is so "burning" is more difficult to understand: in the end, from the 15th century, Jews occupied this niche, and the economy of the Commonwealth did not collapse, and only those who wanted to become alcoholics turned into alcoholics. I can only explain for two reasons: the young Russian Empire, biting the bit, wants to make everything uniform and standard on its new lands, so that both the economy and the social system are the same as in Great Russia. At the same time, the Great Russians do not want to listen to anyone and reckon with nothing.

And secondly... There are things that the Great Russians with a respectful aspiration call so: "the interests of the empire." If some kind of vileness or stupidity is included in these interests, then it must be done by all means.

Does the empire have new, and, moreover, empty lands in the south - Novorossiia? The interests of the empire require them to be populated, and the Jews are very well suited for these plans - after all, there are too many of them in the shtetls ... Catherine is energetically politicizing the settlement of Novorossia, but few Jews come, too few ...

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Then, in 1794, they were charged with a double tax (as before the Old Believers). Words by A.I. Solzhenitsyn that the double tax was soon canceled is not confirmed by anyone else. Moreover, under Catherine, the goal was to force people to leave for the black soil of Novorossia, where there were no taxes at all for the first 10 years. Then the idea was lost, but the double tax remained until 1808.

That is, everything is correct - the emperors and their entourage do not yet have any special hostility towards the Jews. Navel [rejected the requests of Christian merchants to evict Jews from Kovno, Kamenets-Podolsk, Kyiv, Vilna. According to the merchants, "Jews have been given the will to grow up over Christians," but Paul apparently does not care who "grows up" over whom, or he simply believes in the talents of Christian merchants.

Paul recognized the right of Hasidism to exist. Pavel helped Berdichevsky Jews when Prince Radziwill, on whose land they lived, began to rent synagogues. "In order to have our own divine service, we must pay money to those to whom the prince leases our faith," complained the Jews. Perhaps on Radziwill's part it was an educational measure or a refined revenge. But the emperor supported the Jews!

STUDYING THE ISSUE

So already before Pavel, the main knot of problems somehow started by itself: the Pale of Settlement appeared, the Jews began to be singled out as a special religious group, on which it would not be bad to warm one's hands. But so far no one is studying the Jewish question, and it is not even fully recognized as some kind of special question. The first attempts to understand the problem that had fallen on the Russian Empire began in the time of Paul, in connection with the famine that swept Belarus.

In 1800, Gavriila Romanovich Derzhavin was sent to Belarus, and as a result of his trip, "Opinion on the aversion of hunger in Belarus and the organization of the life of the Jews" was born - the first attempt at a systematic analysis of the situation.

Arriving in Belarus, Gavriila Romanovich discovered "the most severe hunger, that almost everyone ate steamed grass with the smallest amount of flour or cereals." From such food, the peasants are "skinny and pale as the dead." His first actions are to save these really very poor people. "In disgust of what (mass death from starvation - A.B.), unless he gave bread to rich owners in reserve stores," he began to borrow this bread on behalf of the government and distributed it to the poor. And the estate of one Polish count, "seeing such an merciless shirking," he ordered to be taken into custody.

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"Hearing such severity, the nobility woke up from a snuffiness, or, rather, from cruel indifference to humanity: they used all means to feed the peasants, getting bread from neighboring provinces. And as ... after two months the harvest ripened, then ... the famine was stopped" [10, p. 690-691].

Gavriila Romanovich led the local noblemen "into such fear" that they "did

complot, or strike" and they wrote about Derzhavin "slandering the Emperor" - this makes sense from mark.

Having overcome hunger - by autumn it was no longer terrible - G.R. Derzhavin continued to study the problem and came to conclusions that were not very comforting: that the local peasants were "lazy in their work, not agile, aloof from all crafts and unscrupulous in agriculture." Their usual, from year to year, food: "they eat unbleached bread, in the spring they eat mashed potatoes or a mash from organ flour" [10, p. 691-692].

In the summer it's even better: "they are content with a little sprinkling of some kind of grain, chopped and boiled herbs ... they are so exhausted that they stagger with need" [10, p. 263].

"After the gathering of the harvest, they are immoderate and careless in spending: they eat, drink, have fun and give to the Jews for old debts and for drinking everything that they require; that is why in winter they usually show a deficiency. Not only in every village, but in others, several of them were built by the owners of the taverns, where wine is sold day and night for them and the tenant profits of the Jews ... Thus, the Jews lure from them not only for daily bread, but also sown in the ground, tillage implements, property, time, health and life itself" [11, p. 263-264].

To put it simply, the peasants drink everything in the world on drink. And "ZhKydy, driving around the villages, and especially in the fall when harvesting, and having drunk the peasants together with their families, they collect their debts from them and steal their last necessary food" [15, p. to their feet, and thus the villagers are loaded into absolute poverty and destitution" [11, p. 287].

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Gavrila Romanovich Derzhavin

"Having learned that the Jews, out of their greed, luring bread from the peasants with drinkers, turn this packs into wine and thereby lay it down," Derzhavin even "ordered the distilleries in Leuze not to be banned."

It should be noted that, a diligent scout, Derzhavin "gathered information from the most prudent inhabitants, from noblemen, merchants and villagers, everything that they know about the Jews, their crafts, deceptions and all the tricks and tricks with which ... bare the stupid and poor villagers, and by what means it is possible to protect the senseless mob from them, and to deliver them an honest and not shameful subsistence ... to make them useful citizens" [11, p. 263].

So what happened in his "Opinion ..." and the landlords, who "are not house-builders, manage the estates not themselves, but through tenants." Short lease - for a year, two, three, and the tenant

in a hurry: "many covetous tenants ... bring the peasants to the poorest state by exhausting work and taxes and turn them into bobs" [15, p. 264].

Some "landlords, leaving the wine sale to the Jews in their villages, make decisions with them so that their peasants do not buy anything they need for themselves anywhere from anyone and do not take on credit, only as from these tax-farmers, and to none of their own. they didn't sell anything products, just like the Jews to the tax-farmers ... cheaper than the true prices.

So the landlords and Jews, by joint efforts, "bring the villagers to poverty, and especially when they return the borrowed bread from them ... of course they must give back twice; who among them does not do this, they are punished ... all the ways are taken away from the villagers to be prosperous and well-fed" [11, p. 264].

At the same time, everyone in Belarus smokes wine: the owners of the land are the landowners themselves, the gentry, priests, monks and Jews. A very important detail: practically the entire non-peasant population is engaged in this - the distillation of grain for vodka, not only Jews. What particularly pleases me is the spectacle of the village priest dispensing wine and supplying the parishioners with a good cup (after which he still dares to slander the bastard Jews).

In his "Opinion..." Gavrila Romanovich describes in great detail how to wrest the poisonous sting from these wine merchants: to prohibit the sale of wine from April to October, that is, while agricultural work is going on; to prohibit the sale of wine at night; prohibit the sale of wine while the church service is going on. In a word, in every possible way to limit the sale of vodka in time. In addition, it is necessary to ban the sale of vodka to Jews.

The Jews are mentioned in no less detail. The persecuted tribe is supposed to be removed from the countryside: part of the village

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pour in cities, turn part into farmers. Gavrila Romanovich, a true fledgling of Catherine's nest, is also excited about the settlement of Novorossiia, and that the Jews might have some kind of opinion about this does not occur to him.

Judging by everything, Derzhavin quite sincerely believes that "there are many of them (Jews) ... due to a single disproportion with arable farming, it is completely painful for this country" [10, p. 326].

This is despite the fact that Derzhavin assesses the situation very realistically: "it is difficult to accuse someone severely without error and in fairness. The peasants drink bread to the Jews and therefore suffer a lack of it. The owners cannot forbid drunkenness because they get almost all their income from the sale of wine. And the Zhids cannot be fully blamed for the fact that they extract the last fodder from the peasants to feed themselves" [10, p. 133].

He sees, and that a rare landowner admits: "if their high

from his possessions, he will suffer a considerable loss" [10, p. 326], and he himself wrote that the Jews supplied many starving peasants with bread - if not disinterestedly, but they did!

Moreover, someone, but Gavrila Romanovich knows: the landlords did not give bread to the peasants, even on credit, and opened their spare "shops" only after the decisive actions of an official from St. Petersburg. And even then, out of fright, they shared bread (also, by the way, not disinterestedly), and then they filed a complaint against Derzhavin in St. Petersburg!

As if he sees everything rather harshly, Gavrila Romanovich, among other things, also sees the fact that the Jews do not swell at all from the fabulous income from the sale of vodka. But he is determined to evict him from the villages, remove him from the vodka trade, and resettle him in Novorossiia.

And after all, Derzhavin is by no means the notorious anti-Semite (it would be better to understand what it is in general), not the principal enemy of the Jews. Why is he called a "fanatic Judeophobe" in Jewish circles, and on what basis is it reported that "in official documents he attributed the poverty of Belarusian peasants to all Jews" [8, p. 112-113], I don't know. The reader already knows that Derzhavin did not at all consider the Jews to be the only "solderers" of the peasants, and he also blamed the landowners and the peasants themselves for the poverty of the Byelorussian peasant.

Derzhavin also interacted with the Jews, and it was completely imperceptible that he treated them badly or somehow condescendingly. He talked with Ilya Frank, a Jewish educator who was educated in Berlin. Ilya Frank initiated Derzhavin into the ideas of the "Berliners" that the kahal elite distorted the true meaning of the dogma, "introduced strict laws in order to isolate the Svreevs from other peoples", and that in recent centuries "the moral character of the Jews has changed for the worse." What do you need

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to spare the Jews, to teach them the same as the Christians, and at the same time to write and translate good books into Hebrew.

Derzhavin's other constant interlocutor was Nota Khaimovich Notkin, a prominent merchant from Shklov. He disagreed with Frank in almost nothing, but was a supporter of the resettlement of Jews in Novorossiia, breeding sheep and arable farming there.

Why did Gavrila Romanovich displease the authors of the Jewish Encyclopedia so much?! Why was a man denounced as almost an SS soviet from Anenerbe?!

Of course, in the first place - the most active position: "intervene!", "Resettle!", "Prohibit!".

Second, Derzhavin correctly assessed the gloomy role of the kahal organization. He "dared" to see that the system of extortions within the Jewry "accounts for the kahals annually a noble amount of income, incomparably more excellent than from their audit souls.

state taxes. The kahal elders in it do not give any account to anyone. Their poor mob is therefore in extreme exhaustion and poverty, of which the majority are. On the contrary, the kahals are rich and live in abundance" [11, p. 283].

This assessment is no more harsh than the opinions of Jewish historians a hundred years later, at the end of the 20th century. But then, at the beginning of the 20th century, touching the kahal meant going against all Jewry in general. Gewalt and the flurry of time, apparently, were easily transferred to another era - without criticism.

The third reason is that Gavril Romanovich dared not be enthusiastic about absolutely all aspects of Jewish life. Pointing out at least some of the bad sides of Judaism and the Jewish national character is a sure way to make at least some Jews an enemy. Well, not only are they unable to listen to any criticism, they are unable even to simply hear it. So it was in the time of Derzhavin, something like this is this

hour.

And Derzhavin ("Anti-semi-ii-itt!!") criminally dared to write about the need to "weaken their fanaticism... having exterminated their hatred for other peoples, to destroy insidious inventions to steal other people's property" [11, p. 302].

The fourth and main reason is that Gavril Romanovich wanted to deprive the Jews of the right to engage in wine farming, distillation, and the sale of vodka. Again, many Jewish historians of the late 20th and early 21st centuries gave much stronger arguments in favor of moving away from the "shameful" (Gershuni), "shameful" (Harkavy), "absurd" (Dubnov) trade. But that will happen later, when the society as a whole becomes wiser (including the Jewish one). In the meantime, Gavril Romanovich entered into an irreconcilable conflict with the kahal, and in a very simple, even elegant way: he shared his projects with the kahals...

thirty

Immediately (not enough "slandering" from the nobles!) A complaint flew to St. Petersburg against the sovereign's name of a Jewess from Liozno, that allegedly at the distillery he "mortally beat her with a stick, from which she, being pregnant, threw out a dead baby."

Derzhavin replied that "having been at that plant for a quarter of an hour, he did not beat any Jewess, but he did not see lower in the eyes." Later, the Jew who wrote this letter for a Jewish woman was sentenced to a year in prison. But Derzhavin "begged for his freedom" after 2 or 3 months [10, p. 766-767]. Whether it was worth wasting time and effort interceding for a petty scoundrel is a special question. Derzhavin thought he was worth it (would he have waited for a favor in return? Hardly).

According to Derzhavin, the landowner Gurko handed him a letter from the Belarusian Jews to their attorney in St. Petersburg, which says that Derzhavin was put on a dick, that no less, but a million rubles were collected for gifts "who needs"

to make efforts to dismiss the Prosecutor General Derzhavin, and if not, to encroach on his life.

The reason is clear: the qahal was terribly afraid of losing his influence and power; he was very afraid that the fate of the Jews would not be decided by him. And he was especially afraid that the Jews themselves would think in the same way as the shrewd and intelligent goyim (Derzhavin, as an example). E

Surprisingly supports Kahal A.I. Solzhenitsyn, seriously considering: Derzhavin left "unique and vividly presented evidence" and "found that Jewish distillers used the drunkenness of the peasants" [6, p. 45].

But the fact of the matter is that Derzhavin's research showed, in my opinion, completely different perpetrators of the famine in Byelorussia. By the way, why is wheat distilled into vodka in Belarus at all? What is this urgent need? In general, a lot of things can be done from wheat and rye, not only to drive vodka. A way to save the harvest? But this is completely nonsense: wheat can be stored for at least decades, or even centuries. There was a case when wheat, found during excavations in Egypt, was made into flour and eaten bread from it. This wheat was stored no less than four

thousands years...

We have to admit that the tradition of distilling wheat into vodka and drinking local peasants is not an accidental idea and hardly belongs to the Jews. If this is a conspiracy to "lower" the local population, to keep it in bestial obedience, then this is not a Jewish conspiracy, but rather a local Polish-Lithuanian-Belarusian nobility. If at all the word "conspiracy" here has any meaning.

31

FATE OF DERZHAVIN'S IDEAS

Pavel [did not have time to take any action on the "Opinion ..."
G.R. Derzhavin. Already under Alexander 1, a committee was convened. for the well-being of the Jews. Indeed, well, how can you manage state affairs without committees, officials, meetings of paperwork? Scary to think...

And Adam Czartoryzhsky, a friend of the tsar, and Severin Pototsky and Valerian Zubov, the last favorite of Catherine II, were included in the Committee. noah Rus'. Czartoryzhsky and Potocki are completely full! zirovannye, who consider themselves Poles, the descendants of the Russian princes of Western Rus'. All their business and public interests of St. zany with the landlord environment of Western Rus'.

The Jews also entered the Committee: Notkin, already known to us, and the St. Petersburg farmer Abram Peretz, who was close friends with Spransky, the educator Leiba Nevakhovich, the wealthy merchant Me!

del Satanover (It's not my fault! I didn't invent anything! It's not! That's the last name! - /B.).

I do not doubt either the scholarship or the high personal qualities of all these persons. Nevakhovich even wrote in Russian in 1803 "The Cry of the Jewish Daughter", where he conjured Russians to look at Jews as "compatriots", to accept them in their midst? Jews and remember that Jews are constrained in their rights.

Everything is fine, but they were introduced into the Committee by the efforts of Sper! Derzhavin's zealous enemy, inclined to rely on Gal. And the extraordinary assembly of kahals in Minsk decided "to ask our Sovereign, may his glory be exalted, so that the newcomers do not make any innovations." Kagal even ordered to fast for three days, so that the Lord would take under his wing the kagals and destroy the accursed Derzhavin (as the Jews fasted before Esther went to Artaxerxes - to ask for the blood of Haman and other Persians).

Naturally, neither Ilya Frank nor his like-minded person is among the Jewish committee members. And Nota Notkin came to Dejavin, "under the guise of benevolence" said that he could not convince the other members of the Committee, and offered "a hundred, every little, then two hundred thousand rubles, so that only he was with the rest

members agree.

Derzhavin did not take the kagal money, but Notkin was right: the members of the Committee unanimously spoke in favor of leaving the Jews in their former places and in their former capacity. Even providing Alexander [letters from the kahal to his attorneys in Petya! burge did nothing. The emperor was fascinated by Speransky and was under his strong influence, Adam Czartoryzhsko!

E2

considered his personal friend, "representatives of the Jewish people" suited him.

Yes, Derzhavin's ideas were much more reasonable and, of course, much nobler than those of his opponents. They, for that matter, were more in line with the spirit of the Russian Empire: to universalize, to mix subjects, to rule in every corner of the empire just as in all the rest.

And, of course, "... in his plan there was no plan to oppress the Jews, on the contrary: to open the way for the Jews to a freer and more productive life" [6, p. 58].

The Polish-Russian landowners, for whom the Jews were the most dexterous of agents who knew how to extract more money from their estates, had no desire to "open" something good for the Jews - and nothing more. The kahal elite did not have such ideas, which, after all, also, by and large, did not care deeply about the historical fate of the Jews, their wealth, and the opportunities provided to them. If only everything remained as it is, if only the bulk of the Jews obeyed the top

kahala.

But, as in the vast majority of such cases, the success and failure of each plan was decided by personal relationships and political alignment. Derzhavin came into conflict with the all-powerful Speransky and the very influential Czartoryzhsky. This time.

Behind the decision taken by the Committee, there were certain interests: the common interests of the landowners and the kagal elite. The interests of several tens of thousands of wealthy, influential people who, if necessary, can raise a million rubles to bribe anyone, and even to organize an attempt on Holding Wine. By himself, Gavril Romanovich, one of the leading officials of the empire, is also a force, that's for sure. But the strength of his opponents is incomparably, incommensurably greater. And strength breaks strength, which is known from the time of Esther, Mordecai and Haman. This is two.

THE FRUITS OF ENLIGHTENMENT

In 1804, the Committee developed the "Regulations on the Jews", and this was not at all a set of laws according to which the Jews were to be governed, or some kind of framework in which it was necessary to control the relations of Jews with the peasants and landlords of Western Rus'. Nothing like this! That is, it was also a code of laws, but at the same time, like "Opinion. ..", also a plan for the "improvement" of the Jews in the spirit of the Enlightenment.

The king left the Kagalam almost the same rights, only without the right to increase exactions without the permission of the government, without the right of Kherem and religious punishments.

2 Evrsi, which ns was, Prince. 2 33

As of 1808, the resettlement from the villages to the shtetls and to Novorossia was to begin - and within three years the Jews were completely removed from their habitual habitats. After all, the Jews are making the people drunk, and therefore they are despised! "As long as this providence is open to the Jews... which, finally, exposes them to such a general reproach, contempt and even hatred of the townsfolk, until then the general indignation towards them will not stop" [12, p. 430].

J. Gessen believes that the Committee adheres to "naive views" "on the nature of the economic life of the people ... that economic phenomena can be changed in a purely mechanical way
bom, by way of orders" [13, p. 79].

Fair! But the same can be said about the "Opinion ...", and in general about any of the documents of that era. The government is sincerely not convinced that it can change the lives of hundreds of thousands of people with the stroke of a pen. It does not understand in the most serious way that to "make" farmers out of Jews is about the same as making pearl divers out of Russian nobles, and out of peasants into hunters of sea animals, hitting walruses and seals with bone harpoons. In the end, the people's thoughts and way of life of peoples do not arise at the behest of kings and ministers, but are formed over the centuries, and not by chance. If

the Russian peasant is simply irresistibly drawn to farming, and the Russian nobleman and city dweller highly approve of this occupation and willingly pick mushrooms or pickle cabbage - this is highly natural. This occupation and way of life has been shaped over the centuries, and it is to it that each new generation has adapted over the centuries. Russians are almost physiologically drawn to indulge in these pursuits.

But in the same way, Jews are irresistibly drawn to their traditional occupation and way of life and are not at all drawn to cultivate the land. Roughly speaking, the majority of Jews do not want to leave their shtetls! Well, with all their might they cling to the nasty, absurd in the view of the Russians, but dear and dear to them shtetls! Government of Alexander | just doomed to fail...

And then there was the convocation of the Sanhedrin by Napoleon, the beginning of their emancipation... The Jews suddenly turn from an internal problem in Russia into an international problem, and it turns out - well, you can't be an oppressor of the Jews in the eyes of Europe! No way!

The Jewish question becomes somehow ominous, in no way solved by means familiar to the bureaucracy. To resolve this issue, a special Committee is convened in 1806. Then, in 1809, again the new Committee of Senator Popov. This Committee recognized the need to stop the eviction that had begun, to preserve the right of the Jews to rent estates and trade in water.

KOI.
34 2-2

In general, during the reign of Alexander [the deportation of Jews from the countryside was started several times, very sluggishly, and the matter was not only not completed, but really did not begin. Maybe it's for the best?

It is very characteristic that in 1816 this story repeated itself in the Kingdom of Poland: the State Council of the Kingdom of the Polish posting ordered to start evicting Jews from the villages, but the Warsaw kahal did not slowly send walkers to Alexander [. The emperor ordered the Jews to be left where they were. Apparently, by this time, the idea of moving and speedy "remaking" of the Jews quietly died by itself.

Another sure way to "transfer the Jews to a better condition" for Alexander [and his entourage was enlightenment. First, the idea of state schools arose... But they were never created, Jewish general education schools, because of the furious resistance of the kahals. |

Then the government decided that "all Jewish children can be accepted and taught, without any distinction from other children, in all Russian schools, gymnasiums and universities." It was specifically stipulated that none of the children in those schools could be "under any pretext diverted from their religion, nor forced to learn what is disgusting to it."

Jews, "who by their abilities have reached the university

there are known degrees of distinction in medicine, surgery, physics, mathematics and other knowledge, will be recognized and promoted to university degrees" [14, p. 799-800].

Almost half a century passed before the Jews took advantage of these rights. And the only unconditional success of the policy of Alexander [was the "assignment of family names." Those Jews who lived in a Slavic environment began to take surnames on a Slavic basis, such as Rabinovich or Kravets. Austrian and Prussian Jews took surnames with German roots, becoming Eisenbergs and Feinschmidts. The thing in itself is a good thing, especially since the peasantry, which accounted for more than 70% of the population of Russia, remained Ivashki and Petrushka, without any aristocratic inventions in the form of "family names".

On the whole, the Regulations of 1804 are highly valued both by Jewish researchers and by those who can hardly be suspected of excessive respect for this unfortunate and very interesting people. A.I. Solzhenitsyn believes that the Regulation "imposes fewer restrictions on the Jews than, for example, the Prussian Regulations of 1797. And especially despite the fact that the Jews retained personal freedom, which the many millions of the serf peasantry of Russia did not have" [6, p. 61]. |

The "Jewish Encyclopedia" believes, quite in unison with Solzhenitsyn, that "The Regulations of 1804 are among the acts imbued with tolerance" [9, p. 615].

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Commemorative medal in honor of the convocation of the Jewish Sanhedrin by Napoleon. Based on the decisions of the Sanhedrin, Napoleon proclaimed the complete equality of the Jews

Maybe this is so, but with all my heart I don't understand: why is it necessary to compare the Regulations precisely with the Prussian Regulations? Let's compare the position of the Jews in Russia with the position of the Jews in France. It is worth doing this, and we can easily see that this Regulation imposes much more restrictions than the Napoleonic Code.

If the goal of the Regulations, as the government beautifully declared, is "to give the state useful citizens, and the Jews a fatherland" [7, p. 159], then Napoleon coped with his task much better.

WAR OF 1812

There are very different data on the behavior of the Jewish population during the war. According to some, the Jews were the only inhabitants of the Russian Empire who did not run away at the mere sight of Napoleon's soldiers. They refused to join the French army, but unquestioningly carried out orders for the supply of provisions and fodder [14, p. 65-66].

But according to other data, the Jewish population of the Russian Empire suffered greatly from the invasion, many synagogues were burned. "Greater assistance to the Russian troops was provided by the so-called Jewish post office, created by Jewish merchants and transmitting information with unprecedented speed ("post stations" were taverns)." "Jews were used as couriers for communication between detachments of the Russian army", and when the Russian army returned after the retreat, "the Jews enthusiastically

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but they met the Russian troops, brought bread and wine to the soldiers. Grand Duke Nikolai Pavlovich, the future emperor, wrote in his diary about the Jews: "It is amazing that in 1812 they were excellently faithful to us and even helped us wherever they could, with danger to life" [9, p. 309-311].

As we can see, the information is very different. The attentive reader already knows that for one case when the Jews are not spoken unambiguously, there are ten cases when conflicting information is reported. What are the differences between Posner and the authors of the Jewish Encyclopedia, it is difficult to say. Possibly, the position of the emigrant, who writes not just anywhere, but in Paris, had an effect. Perhaps the point is in the sources: Pozner relied mainly on the evidence of Lithuanian Jews, and not Belarusian ones. The "Jewish Encyclopedia" had a large amount of data in which the details peeped by Posner sank.

Little is believed in loyalty to the French - it is known that the Jews indicated to the advancing Russian troops the place where Napoleon's army crossed the Berezina. Later it turned out that this was a clever move by the French secret service: General Laurence was sure that the Jews would tell the Russians where the crossing would take place, and allowed the information to "leak". The French, of course, crossed over to a completely different place. As you can see, the French knew very well which side the Jews were on, and skillfully used it.

It is very interesting that the officers of the Napoleonic army of 1812 considered the life of Russian Jews to be generally prosperous and prosperous. They wrote that the Jews were rich, that they carried on a large trade with Poland and even visited the Leipzig fair.

The Jew is a forced guide. From the album of Faber du Fort, a participant in the campaign of 1812

In another locality, "Jews had the right to distill alcohol and make vodka and honey." In Mogilev, the Jews were "prosperous and carried on extensive trade", although "along with them there was a terrible misfortune.
note".

There are "countless Jews" in Kyiv, and a common feature of Jewish life is contentment, although not universal [14, p. 63-64]. A Jewish researcher agrees with this: "True, the Jewish mass lived in hardship and poverty. But the Jewish

the lecture as a whole was not poor" [15, p. 318].

We have to state that the property stratification within the Jewish communities has gone very far. And this hardly made the inner life of the Jews much more harmonious.

NICHOLAS THI JEWS

In recent years, Nikolay [has again charmed some of the "patriots" and "pochvenniks". And he is a statesman, and a sensible husband in his strictness, and in general a very decent, kind person.

As for decency, personal honesty - I do not argue; it may very well turn out that he was subjectively a very decent person. Only now I'm not sure that this has anything to do with the assessment of the policy of Nikolai [Palkin ... That is, I wanted to say, of course, Pavlovich. After all, Thomas Torquemada was personally honest and did not take a penny for himself from the tens of millions of gold taken from those who were dying at the stake. And Napoleon was neither a money-grubber, nor a womanizer, nor a fool. So, just the organizer of the murder of several million people, but in general quite a nice, pleasant person who honestly paid the bills, and, judging by the reviews of those who knew him personally, a very interesting conversationalist.

Here is Nikolai Pal ... Pavlovich was also honest and decent. And a good family man, and a kind, reasonable owner. And personally courageous - how well he behaved during the fire in the Winter Palace! And how many Russians, Jews included, were killed by his maniacal fear of the revolution, by his desire to keep Russia in the grip of feudalism at any cost, is a special conversation.

If for Alexander 1 the way to "correct" the Jews was education, then for his younger brother the army became such a means. In fairness, there was no enlightenment of the Jews at that time - neither under Alexander nor under Nicholas [.

_ Alexander T allowed Jews to receive a secular education, but the Jews did not want this at all. A Jewish textbook relates that "state ('state') schools were opened for Jews in order to 'improve their cultural situation', but

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most of the Jews treated them as a severe punishment" [16, p. 267].

This text proves one thing: there is no worse and more dangerous lie than a half-truth. There is not a word here about the fact that the qahal strained his efforts to extinguish the slightest glimpses of enlightenment. In order to "preserve inviolability the religious and social way of life that has developed from time immemorial... Rabbinism and Hasidism equally strove to trample the young shoots of secular education in the bud." [17, p. 1]. Once again, I emphasize: how

It's good that a Jew wrote this.

"In 1817, then in 1821, there were cases in different provinces when kahals did not allow Jewish children to study the Russian language and in any general schools" [6, p. 94].

That is, there were also supporters of secular education, but mostly they were Ashkenazi who lived in the western part of the Ashkenazi Country, who experienced the influence of the Jewish Enlightenment-Gaskala: Issak Ber-Levinson, who lived for a long time in Galicia, Gezeanovsky - a teacher in Warsaw, Litman Feigin, a Chernigov merchant who actively traded with Poland, traveled many times to Austria. But these are all units; they could agitate, they could help the Russian government, but they were not the ones who made the difference in the Jewish world, which was firmly closed to outsiders. |

Where there were secular schools, it was in Vilna, where Ashkenazi and German Jews lived by sex. The ideas of secular education were also strong in Odessa, in Chisinau, that is, in new places, among immigrants, where the influence of the kagal was willy-nilly weakening. And there was also an influx of Jews from Galicia CII to Odessa.

FAVORITE BABY OF THE SYSTEM

So, perhaps, the point is also that enlightenment has not yet yielded results and a natural temptation has arisen: to "correct" the Jews in some other, more reliable way.

But even so, the choice of "another means" is very much in the spirit of Nikolai Pal... Pavlovich, and we have to conclude: regardless of anything else, where one brother-emperor wanted enlightenment, another imagined an army; where one opened a university, another immediately built a barracks or a military settlement.

Apparently, Nikolai Pavlovich really really wanted to finally solve the ill-fated Jewish question. He was very worried about the cause of the Jewish "stubborn alienation from the common civic life." Moreover, in 1822 a new year broke out.

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lod in Belarus, and the new senatorial commission found out what his reasons were. In 1825, a new, already fifth "Jewish Committee" of ministers was created, and soon it was replaced by a new one of directors of departments, which met for 8 years.

To begin with, Nicholas ordered the Senate and the "Jewish Committee" to study the question of how best to use this wonderful universal tool - the army - to correct the Jews.

The Senate was preparing, preparing a report ... But with this report all the time

Some strange things happened to me - for some reason this important document could not reach Nikolai [. Well, no way! Moreover, this report, which Nikolai repeatedly demanded, disappeared altogether. It is known for certain that such a document existed... But no one has ever seen the report itself.

Researchers (belonging to different nationalities) have long had a strong suspicion that influential Jewish circles, through bribed officials, simply ... stole the report. The Jews really did not want to be "corrected" through the army. If this is so, it should be noted that the kahal had very good opportunities to influence the adoption of the most important documents. Moreover, their hands could reach out even to the Winter Palace.

But here one of the advantages of an unlimited monarchy showed up: if the tsar really wants something, he can act without a report! And even without any study of the situation at all. Desperate to receive the notorious report, in 1827 Nikolai [by a nominal decree introduced special conditions for the rivers of rutchina for Jews. Do not get away, doves! Otherwise, they stole the report and think they can do anything!

Firstly, the Jews had to hand over as many recruits as the tax-paying estates of the Russian Empire—pri. that they did not at all consider themselves citizens of this state, and most of them had no reason to shed blood for it.

In addition, the communities could not only donate adult guys as soldiers ... They were allowed to hand over 12-year-old boys as cantonists. It should not be assumed that the atrocity was manifested only on one side - on the part of Nicholas [and that's all. Russian government. Kahals themselves found this practice convenient. Noah and began to actively hand over "orphans, children of widows (sometimes, bypassing the law, their only sons), poor people" – "at the expense of the rich man's family" [18, p. 75-76]. After all, it was more convenient than figuring out gevolve and kipezh, which of the adults to recruit for recruits ... Dai. fewer mouths, no need to feed the orphans, from which it is still unknown what will grow.

The government quite logically believed that the Jewish communities underestimated the number of their members - and in order to pay less.

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podatsy, and to give fewer recruits. Therefore, another measure was taken, already completely fantastic: special military teams began to travel around Jewish towns. Their only purpose was to catch and kidnap Jewish children. How so "catch"?! And like this: they caught a boy aged 12-10 8 ... Yves bag. They tied the bag and took him where the authorities ordered. Both maddened parents can rush about, search; having learned where their baby has gone, they may try to make noise ... Their business, and no one makes noise

hears - this is not France with a free, uncensored press. And the stolen children were taken to military units and sent away. outside the Pale of Settlement. In the indigenous Ros-

this way - they certainly could not be found there.

The recruit served 25 years. In 1830 and even in 1835, those who participated in the war of 1812, in foreign campaigns of 1813-1815, who saw Napoleon at Waterloo with their own eyes, went with a bayonet at the ready to the "house with a red roof" near Leipzig, continued to serve. Let our leavened "patriots" throw a tantrum, their business, but it turns out that these most worthy people also participated in the terrible system of kidnapping Jewish children.

And this page in the history of the Russian army and the Russian people is as real as the refusal of the soldiers to drink vodka on the eve of Borodin: "not that day." As well as mass heroism on the Rievsky battery. Like Bagration, who rose in the saddle, a second before the damned core: "Attack! Miracle heroes, attack!" Like everything about which the "gallery of 1812" in the Hermitage tells about and what causes a legitimate and just feeling of pride in a Russian person, involvement in the great deeds of their ancestors.

In the history of every nation there are not only bright pages.

And Jewish children, both handed over by the communities and stolen, began to be drafted into cantonists. Cantonists, in fact, were called the infant sons of soldiers. From birth, they were registered with the military department and studied in special cantonist schools, where they were taught to read and write and prepared for military service. The standard recruit age was 20. Jewish children were called up at the age of 12, in fact, 8-9-year-old children also came across. Children were sent to special battalions of cantonists, where they were until the age of 18, then they ended up in cantonist schools, and service began at the age of 20.

The entire term to active service (20 years) was not counted as Vals, but the soldier served, as you remember, for 25 years. From which it follows that they took the cantonists forever. The government explained this very early call by the fact that Jewish children are frail and puny, they need to be trained for service. |

In fact, there were two more goals that the government, in fact, did not hide, although it did not announce aloud: to reduce

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the number of Jews; to Christianize the cantonists and create a "fifth column" of them so that they become the conductors of Christianity among the Jews.

How this policy was carried out in practice, Herzen perfectly described: "You see, they recruited a horde of damned Jews from the age of eight or nine. In the fleet, or something, they are recruiting - I don't know. At first they were ordered to drive them to Perm, but there was a change. We drive to Kazan. I took them for a hundred miles; the officer who handed over said: "The trouble, and only a third, remained on the road," and the officer pointed his finger at the ground. "Half will not reach the destination," he added.

- Generalized diseases, or what? I asked, shocked to the core.

- No, not that they are general, but they are dying like flies: you know, a kind of stunted, frail, like a skinned cat, not used to kneading dirt for ten hours and eating crackers - again strangers, no father, no mother, no self-indulgence ; well, cough, cough, and go to Mogilev (that is: "to the grave") [19, p. 217-218].

"They brought the little ones and built them in the right front; This. it was one of the most terrible sights I have ever seen, poor, poor children! Boys of twelve, thirteen years old still somehow held on, but little ones of eight, ten years old ... Not a single black brush will cause such horror on the canvas.

Pale, exhausted, with a frightened look, they stood in. clumsy, thick soldier's greatcoats with a standing collar, turning some kind of helpless, pitiful look at the garni of zone soldiers who were roughly leveling them; white lips, blue circles under the eyes showed fever or chills. And these sick children, without care, without affection, blown by the wind that blows freely from the Arctic Ocean, went to the grave" [19, p. 218].

Unfortunately, in Russia, too many people are still worried. not some "Jewish" facts and not real circumstances. stories. And what worries them most of all is "whose side" is both the author of the book and the author of the quote he cited. And since Gertzen is a bad man, went against the tsar and became the forerunner of the Narodnaya Volya, then, of course, he cannot be quoted in any way.

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Especially for these gentlemen, I inform you once again: I am not on anyone's side. None. And I am not interested in either the personality or the reputation of Mr. Herzen. I am interested in one thing - the accuracy of the information reported by him. And there are a lot of confirmations of the fidelity of what Alexander Ivanovich says, including military archives.

However, here is the testimony of another classic of Russian literature: Vladimir Alekseevich Gilyarovsky. We are special

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but it is interesting because it shows what happened to the cantonists further, to those who nevertheless reached the "appointment".

In his story about travels in Rus' "My Wanderings" there is such an episode: according to the verdict of the regimental court, a soldier is flogged, not for the first time he ran away on unauthorized absence. And after the punishment, Ivan Ivanovich Yarilov, a platoon officer from the cantonists, who had reached the rank of lieutenant by the age of fifty, tells the soldiers about his own experience. So to say, for edification:

"Yarilov came up and began to talk about the old days:

- Now what! Then you would see what happened. In our training regiment, they poured out a thousand sticks each ... They will tie him to butts, and on guns and drag him half-dead through the ranks, but still beat! Sometimes you hit him softly, you take pity on the person, and behind him a corporal teal with chalk on the back means that they themselves will be blown up. Take, for example, our case, the Cantonist one, the law was this: kill nine to death, present the tenth alive. Well, they imagined they would forge it. Oh, how they beat me!

And indeed, Ivan Ivanovich would have been forged. Slender, trim, with a black mustache and a bare-cropped gray head, he held himself upright like a wooden soldier, and was always equally indefatigable, despite his sex for hundreds of years.

- And what is this - Orlov? Fifty strokes!

- Strokes! There's blood on the floor, at least slurp with a spoon, - came from the crowd of soldiers. |

- Somehow they fought us as little ones ... Yes, you, gentlemen of the junker, think that I am Ivan Ivanovich Yarilov? Yes?

- Yes sir.

- Yes, but not exactly. I, brothers, do not even know who I am. I don't know my clan or tribe... I was brought in a sack from the Volyn province to a training regiment.

' —_How is it in the bag?

Yes, in a bag. Military teams traveled around the villages with wagons and caught Jewish children in the backyards, since there are many of them. They will seize - in a bag and in a van. Many died on the way, and those who do not die will be brought to the barracks, baptized, and all is not indebted. Here is the cantonist.

Did the parents recognize the children?

— Parents? Hmm... No parents. It was not for nothing that we sang the song: "Our sisters are sharp sabers"... Both mothers and fathers are all with us in the barracks... So-and-so..." [20, p. 95-96].

It is well known that the Jewish children who survived... the Jewish children who "reached their destination" were put under strong pressure to convert to Orthodoxy. Acted and more sophisticated

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but: sometimes a whole department
cantonists were driven into
river - as if for swimming. And while
the boys splash
were in the "font", the priest
performed rituals incomprehensible
to them, used

rightly censured on the shore. And then the children were hung around their necks with a cross and informed that they were now Christians. Widespread. on the story, according to which "in a number of cases, the children of the cantonists preferred to commit suicide in the name of faith and drowned in the river, where they were brought for the rite of baptism" [16, p. 265]. Solzhenitsyn believes that "stories about cruelty on violent conversions in

we are Orthodoxy, with threats The only Jewish officer r A

of the Russian Empire: Herzl and not even® Yankel Tsam, former cantonist by mass drowning in

river of those who refused to be baptized—the stories that became public in the following decades—belong to the number of inventions" [6, p. 102-103].

According to Alexander Isaevich, with reference to the Jewish Encyclopedia, the story of the independent drowning of several hundred cantonists was born from the report of a certain German newspaper, "that once 800 cantonists were driven into the water for baptism, two of them drowned" [21, p. 243].

Solzhenitsyn also admits that "those who were baptized later, in order to justify themselves before their fellow tribesmen, were calculated to exaggerate the degree of violence they experienced when converting to Christianity" [6, p. 103].

I will not argue: exaggerations are quite possible, and for various reasons. But the violence perpetrated against the cantonists is not only told in the German newspapers; there is a huge layer of folklore, and not only Jewish. For example, the priests who conducted mass baptisms of bathed cantonists also spoke about their impressions. Including the fact that other boys drowned themselves, as soon as they understood what exactly was your--

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yat adults over them. What to do! Wild people, stubborn people.

Perhaps Nikolai [and his entourage really wanted "the best". Perhaps they were driven only by the most beautiful

ny intentions. But for some reason, invariably, as soon as the tsar started on the Jewish question, this "question" itself was formulated not "how to help this people become civilized" and not "how to learn to live well together", but approximately in this way: "how make the Jews like everyone else." Why he needed this is hardly comprehensible to my chicken mind. Here you need to be a lover of waters, drumming, uniforms and other military paraphernalia

comrade

However, other measures were also used, also quite surreal: for example, it was forbidden for Jews, owners of a tavern or a tavern, to live in them themselves and personally sell alcohol. It was necessary to hire a Christian merchant, and the only thing the government was convinced of with the help of these measures was that the Christians were no less regularly soldering the people than the nightmarish Jews, the faithful servants of Sat NY.

Moreover, since 1827, a tax-paying system was introduced for the sale of alcohol throughout the empire, and Russian classics responded to this wonderful invention:

"In the western region, a Jew is engaged in tavern business, but is it really better in other places in Russia? ... Are the Zhids-shinkari, who solder the people and ruin and destroy the peasants, / are a ubiquitous phenomenon in Russia? In our places, where Jews are not allowed in and where an Orthodox kisser or a kulak runs a tavern?" [22, p. 25].

"In the Great Russian provinces, where Jews do not live, the number of those convicted for drunkenness, as well as the number of crimes committed while drunk, is constantly much higher than the number of such cases in the Jewish Pale of Settlement.

The same is true of the numbers of deaths from drunkenness... And it has not become like this now, it was like that from time immemorial" [23, p. 31].

Short, clear, no comments needed..

OPTION OF THE FINAL
HAPPINESS -

And in 1840, Nikolai [approved a new project to change the essence of his insidious subjects. The project included the following measures:

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I. Kaufman. OV rabbi. Early 20th century

1. Destruction of the kahal.
2. Organization of general education schools.
3. The establishment of "provincial rabbis" - that is, a rabbinate that receives money from the state, and not from the qahal.
4. Settlement of Jews on state lands to teach them to farming.
5. Analysis of the Jews into "useful" and "useless".
6. Prohibition to wear Jewish clothes.

Nikolai made a significant amendment to this sequence of actions: he put "debriefing" earlier than "settlement on state lands", and replaced the word "useless" in the final text of the decree with "having no productive labor". And these are the only amendments that the tsar made when he accepted the remarkable project.

So, it was necessary to "disassemble" into two categories all the Jewish philistinism of the Russian Empire, that is, all poor Jews. In the first category it was necessary to number all those who have a stable settlement and property, in the second - those who do not have them.

It was supposed to give the second category 5 years in order to improve their affairs, and then apply special military labor service to them: to recruit three times more, but to take not for 25, but for 10 years, and during this period, "using them in army and navy, but mainly in different skills, then turn them, according to their desire, into guild artisans or into the state of farmers.

The intention of the government received extensive coverage: in the press - apparently to prevent indignation in Europe. But there, of course, it's all the same about the measures of the government of the Russian

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empires did not write the way the government wanted. Trouble with these

and Europeans! Forever they do not understand that "It is not for us to understand the lofty measures // inspired by the Creator to the nobles" [24, p. 410]. Yves cantonists you won't take them away...

In 1844, a new attempt was made to evict Jews from the villages, and in 1846 they finally switched from theory to practice: they began to take 10 recruits every year from 1,000 men, while for Christians there was a norm - 7 recruits from 1,000 in a year to the second .

Of course, recruitment arrears immediately arose. According to the decision of 1850, they began to take three more over the norm for each short recruit. In 1852, a new decree "on the suppression of concealment" with a list of severe punishments for those who fled, and an order to take instead of them relatives or leaders of the communities from which they come. And for each extra recruit, 300 rubles of arrears were written off from the community.

In 1853, rules were issued on allowing Jewish communities and individuals to represent any "caught" without a passport instead of their recruit ... and "here the recruiting bacchanalia began" [6, p. 133]. In general, everything that happened before can be called a "recruiting vak khanalia", but before that, at least the kahals did not contain special detachments for catching children as recruits! And then whole detachments of hunters for children appeared: people professionally engaged in round-ups in shtetl shtetls and grabbing everyone who could be handed over to the cantonists.

"Responsibility for the call of Jewish recruits was assigned to the qahals. Since the Jews did not agree to voluntarily give up their children, the kahals took violent measures: in all communities, special "hunters for children" ("catchers", "khapers" in Yiddish) appeared" [16, p. 266].

The poet Yehuda Leib Levin described his impressions as follows:

"I, then a nine-year-old boy, lived in my parents' house in Minsk. One summer day I came to the cheder and saw: there was no chalk of honey, the cheder was empty... the mistress of the house explained to me what was the matter! Melamed, it turns out, is hiding from the catchers, and all the children were locked up at home, because trouble came ... Children were grabbed from the cradle, suitors were taken away from under the Chuppah to give them to the soldiers ...

...And what was it like for me to see what my eyes saw?

Sheep are Jews, Kagal-Jews, and they, like lions tearing a victim, snatch babies, small chicks from their mother's arms. I think that the robbers would not have done the like of NoGo even with the Jews, but here the Jews are doing this with the Jews! What is this? How is this possible? This thought depressed me to such a

penny that I was frightened at the sight of the Jews, at the sight of my brothers! › S. 266].

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As it often happens to him, the textbook is not exactly lying.. No, you can't say that either. For example, in this textbook there is not a word about "useless", in general about the division of Jews into categories. There is not a word about the fact that this disgrace with "khapers" lasted not at all the entire reign of Nicholas 1, but only two years! As it often happens, a real disgrace, a crime is described, but it is described even worse, even more terrible than it was. What for? Is it really to make Russia even more unattractive? But

after all, willy-nilly, the textbook casts doubt on Jewish solidarity! And the longer the kahals hired scumbags-khapers, the more doubtful is the idea of solidarity...

There is not a single word in the textbook about the frenzied resistance of the Jews themselves and their kahals to education. It's a pity.

Here is what we have to agree with: "Until the middle of the twentieth century, the Russian authorities did not succeed in "correcting" the Jews. They continued to be "second class" subjects, and the majority continued to stick to the community, not getting close to the surrounding population and not trying to imitate it. Of course, there were also enlightened Jews who considered it a blessing to be able to enter Russian society and assimilate its culture, but their influence was insignificant in comparison with the influence of the maskilim (enlighteners — A.B.) in Western Europe" [16, p. 267].

It is difficult to say whether or not Nicholas would have succeeded in "correcting" the Jews to the end, if his reign had lasted for another ten or twenty years. Speaking frankly, it is doubtful; after all, not a single people has ever been able to exterminate or "remake" by violent measures, and not a single one of them. operator. Unless Nikolay [would have been the first... Which is also unlikely.

Rather, one can assume a massive and very cruel. rebellion, a protracted colonial war in the spirit of the unforgettable: Khmel'nitsky. Or the appearance of a kind of "Russian Marranos" who, at the first opportunity, return to: the faith of the fathers and no longer become spies of the Russian Tsar in! the rear of the French, and the "fifth column" in the Russian state!

com.

But "... the sudden death of the Emperor also rescued the Jews! ev in a difficult time, as in a century - the death of Stalin" [6,] p. 134]. Naturally, as in the case of Stalin, the "patriots" drew their own conclusions: Nicholas 1 was poisoned by the Jews!

At least, I would certainly be in the place of the Jews! did (or better yet, shoot the crowned fool or blow him up with a bomb). It's even somehow insulting: the Jews borrowed from the Russian people not their best feature: patolo-! geic longsuffering. |

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Chapter 3

The myth of extinction without land

In the world there are no more nimble and
nimble, Faster and more nimble (like a bird),
Than a middle-aged sick svrey Seeking
an opportunity to feed himself.

I. Huberman

DEVELOPMENT OF NOVOROSSIIYA

Even Catherine II wanted to resettle Jews to new lands, to Novorossia, and did not succeed very much in this.
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Her grandson Alexander [wanted this no less than her grandmother. Under Alexander, 30,000 acres were allocated for the first time, and all Jews who wanted to move were given 40 acres per family, cash loans for setting up a household and moving. The repayment of spent loans was supposed to begin in 10 years and within 10 years. Even the preliminary construction of houses from logs was done for Jewish settlers, although in the steppe regions even many landowners built adobe houses for themselves - it was cheaper that way.

Enlightened Jewish figures (the same Notkin) supported the idea of resettlement, so that it was not "purely Russian" - like most of the undertakings of the Russian government: each of them had ideological or not selfish, but adherents.

The goal was clear: to attract the Jews to productive labor, to remove them from "harmful trades", in which they "massively, willy-nilly, burdened the already unenviable life of serfs" [25, p. 58]. It may very well be that the government really "offered to turn to agriculture", striving to "improve their way of life" [25, p. 154], but the Jews were not at all eager to "improve" in this way. But it seems obvious that "against the desire or in the indifference of people, it is not possible to plant successfully on the ground" [6, p. 78]. Why, and not only to put the Juan on the ground, but in general, nothing can be done "successfully" without the desire of the people themselves, what can be done!

The desire appeared in 1806, when the deadline for eviction from the villages was very close, and the Jews "rushed ... as to the promised land ... just like their ancestors from the land of the Chaldeans to the land of Canaan." True, they were eager not to populate the empty Earths, but rather to escape persecution.

They could not do without geshefts when they sold their passport to others, and demanded a new one for themselves, "instead of the lost one". Others secretly left for Novorossia in groups, without permission and without documents. And all of them "persistently ask for land, housing and food" [17, p. 58].

Governor Richelieu in 1807 even asked to reduce the pace of the resettlement movement: they did not have time to build houses and dig wells for newcomers. But just at this time, the governors of the western provinces began to let go of all those who asked, outside the parties, and a real stream of people poured south. Only in 1810, after many signs of failure, did the government begin to restrict the resettlement. How many Jews managed to leave

to Novorossiia before that, it's hard to say for sure. They give numbers from 100 thousand people to 150. Many of them "disappeared" already on the way, and history is still silent where they went. Others "formed up" suddenly in Odessa, in Chisinau, and if they could not sign up as philistines, then they wandered about as vagabonds, joined fishermen's artels or other trades ... But they stubbornly did not land on the ground.

Only two thirds of the settlers started farming. It would be better if they immediately fled to Odessa! Most of them did not become prosperous even after a few years, and the reasons for this are obvious: the settlers sowed only a small part of the land and tried to plow and sow closer to home. Out of inexperience, they broke tools, and even sold agricultural implements. Their cattle are falling, and even "they cut the cattle for food, and then complain about the lack of cattle." They sell livestock and buy bread to eat for themselves and countless relatives who come from the western provinces. Gardens are not planted. My solo, harvested for feeding livestock, is heated by huts. They do not prepare dung, and there is little firewood in the south, and the dwellings become damp because they are not heated. From the unclean maintenance of houses - bo

climb.

In a year or two, the settlers did not at all rise to an independent life (which the Russian government counted on), but turned out to be "brought to the most miserable position", worn out to tatters. But the inspectors noted: this happened because the settlers "all hope for help from the treasury", and they themselves "did not have clothes due to laziness, because they did not keep sheep, did not sow flax and hemp", and their women did not spin or weave [6 , With. 61].

Some deliberately kept their households in a state of misery - this gave them reason to ask for help or permission to leave, to go away to work. "Some sowed for 5 years on plowed fields," without changing crops, and in the end, "they didn't even collect seeds," that is, the harvest turned out to be less than sown. The oxen given by the government were "given away for transport", not

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fed, exhausted overwork. There were cases when Jewish settlers "murmured" at those who worked and got a good harvest: they can "show the authorities the ability to farm, and they will be forced to do it."

In one of the colonies, out of 848 families settled there, inspectors found 538 on the ground - the rest went to Kherson, Odessa, Nikolaev, even to Poland for fishing, or even disappeared altogether, no one knows where. And in other colonies, too, "quite a few, having received a loan and considered owners, later appeared in the villages only at the time of cash distributions. ... and then they went with the money to cities and villages for crafts."

In the village of Izrailevka near Kherson, out of 32 settled families, 13 lived, the rest "shine in neighboring counties" [25, p. 145].

To conduct agriculture, many Jews attracted vagabonds to farming - mainly from runaway serfs. These farmed very willingly, and some liked their new ones so much. masters that they were converting to Judaism: why in 1840 did Jews "have to" be banned from hiring Christians as workers (a terribly unpatriotic remark: it turns out that Jews were better than Russian landowners? Right?).

The assessments of the inspectors who checked how the Jews started a new life paint a bleak picture: "out of habit for a carefree life, little diligence and inexperience in rural work." In their opinion, "farming must be prepared from a young age; Jews who have lived to the age of 45 and 50 in a pampered life are not able to soon become farmers" [25, p. 65].

Richelieu argued that complaints come from "idle-loving" owners, and you will not expect from "good" complaints. But were there many good owners among the Jews?

Sometimes assessments of what is happening sound not only naive, but also offended: "The government donated state benefits for them with the hope that they would be farmers not by name alone, but in reality" [25, p. 29]. "Some of the settlers, without prompting them to industriousness, may remain in the Treasury for a long time" [25, p. 29]. And in general, the Jewish colonies do not prosper "because of their (Jews') aversion to agriculture now recognized." And before that, it was by no means impossible to find out... Let's say, ask the Jews themselves.

Maybe some external circumstances prevented the Jews from becoming farmers? Difficult climate? Crop failures? Difficulty in lifting virgin soil? According to the whimpering settlers, "the steppe land is so hard that you have to plow four MEs with pairs of oxen," they have little water, they are all sick from a bad climate, and the locusts immediately eat what they grow.

All this was, but, firstly, Novorossiia is one of the most fertile regions in the whole world, a land of resorts of international importance. About 20% of the world's black soil is concentrated in the Northern Black Sea region and the North Caucasus. This region is almost the most favorable for both agriculture and human life on the entire globe. In any case, it is better to live here, and, of course, it is more advantageous to run a household than in Israel.

Secondly, in the same place and at the same time, other settlers - Bulgarians, Mennonites, Germans, Pontic Greeks - planted huge orchards, vineyards, harvested excellent crops and quickly became "very prosperous."

Several times German colonists were even resettled in Jewish colonies so that they could see how they run things. The German manor was visible from afar, standing out against the backdrop of Jewish resettlement squalor. But the Jews did not become the best hosts - after all, from the demonstration of a neighbor who has ten children, an impotent person is not cured of the disease, but only acquires an inferiority complex.

In general, the opinion of the Russians, from the peasants to the royal palace, was approximately the same: the Jews are incapable of farming, because they are "pampered" and used to an easier life.

Frankly, this position is very easy to divide. The Russians, natural farmers who constantly explored new areas of the Earth, have too much disrespect for people who are unable to overcome difficulties and settle in a new place. Even people whose family memory no longer includes generations of peasants consider labor on the earth to be noble, the life of a villager to be healthy, and the activity of developing, plowing the forest and steppe the most meaningful.

I heard this kind of words many times from intellectuals of far from the first generation, descendants of nobles, wealthy entrepreneurs - those who have long been in no way connected with the land. The Russians are not alone: they love their peasants in Germany, in Poland... In all European countries. This love for farmers, interest in rural labor determined the fate of rural veterinarian James Harriot, a native of a big city, who wrote amazingly lyrical memoirs about his work in the English outback [26].

These sentiments are very noticeable. they are perfectly traced in all the assessments given by the inspectors: the Jews, as it were, cynically deceived the government, but it turns out that they also deceived society; because people expected something different from them. Everyone who participated in the attempts to resettle Jews in Novorossiia "knows for sure" that agricultural labor is "better" and nobler than retail trade, and the government acts in the interests of the Jews, almost does them a favor.

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And we, who are living now, perfectly understand the logic of our ancestors: after all, we all "know" exactly the same way that agricultural work is noble, and trade is the tenth thing in life.

But it turns out that a completely different point of view is also possible! The position of the agricultural peoples is by no means bound to be shared by those who have never lived by agriculture. And what is the use of remembering the times of the prophets and the conquest of Canaan! Ashkenazim were not born farmers and did not want to become them. Moreover, they not only disliked agricultural work, but consistently despised it: "Experience has shown that as much as arable farming is necessary for humanity, it is considered the simplest occupation, requiring more bodily strength than sophistication of the mind, and therefore, only such people have always separated themselves to this occupation throughout the globe, who, due to their simplicity, are not capable of the most important exercises that make up the class of industrialists and merchants; the latter, as requiring abilities and education, as serving as the main source of enrichment for the powers, at all times were given preference and special respect over the cultivators... By. trade turnover, employment and force

whether they can go to the rank of bearing the name of the black people - the ploughmen. Expelled in 1807-1809 from the villages, 200,000 people (sheep) were forced to go to the settlement and in uninhabited places" [25, p. 99-102].

And then the poor sufferers, exiled to the luxurious black earth steppes, asked to be recorded again as philistines, with the right to leave wherever they wish on their passports. If the reader wishes, he can laugh at these Jews or feel any degree of disdain for them. But before that, let's still learn - no one is obliged to share the ideas and prejudices of the Russian (and any other) people.

So, it turned out: the Jews do not just "can't" be landlords. They do not want to become them and despise agricultural work. What is the use of recalling the time of King Shlomo Solomon, when the Jewish people living in Palestine probably treated agriculture in much the same way as modern English, Germans, Russians and Japanese.

This contempt for the peasant is also very noticeable among the German Jews - take, for example, the famous formulation of K. Marx About "the idiocy of village life." What city life can

To be no less idiotic that in general the idiocy of life does not depend on the place of residence - this did not occur to the founder of the "scientific" communion of Nism. Already in the 1960s, G.S. Pomerants Raised the phrase about the "Neolithic peasantry" [27, p. 343] and

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by no means disowned it in the 1990s. Many analogous examples and assessments could be cited, but what's the point? It seems that everything is clear enough.

Ashkenazi, Polish-Russian Jews who speak Yiddish, have never been engaged in agriculture, and even if they overtook more than one million tons of wheat grain for vodka, they did not grow a single kilogram with their own hands.

Nota Notkin and other rich people, perhaps, do not mind that part of the poor would take up this miserable business, agriculture (since they are not capable of anything else). But he himself will not take up this low business for any price, and will not let his sons and sons-in-law even come close to him. So the nomads allowed the poor families, who had too few cattle for nomadism, to engage in agriculture.

"This aversion to rural work, to life in the village, hostility and disdain for the peasantry, Ashkenazi Jews will carry through their entire history.

And it turns out that the government of the Russian Empire has been trying for many years in a row to force the Jews to do not just something deeply alien to them, but someone very unpleasant and shameful to them. This is something like an attempt to persuade members of the upper brahmana caste to take up street sweeping, garbage collection and

butchering animals in the slaughterhouse.

For the Jews, agriculture is an occupation for hefty fools; unlike the sale of lollipops or home brewing - these are some of the activities they really revere!

The position is profoundly unfair, because just farming very often requires not only the application of hands, but also considerable mental abilities. A person running his own household must take into account many factors - from the health of his beloved ox and the mood of his neighbor to the market situation, grain and the cost of a wide variety of items. He must know well the surrounding nature, and the methods of farming, and the relations of people, and the economy... In a word, the farmer is an independent sovereign in his own separate state, and lives incomparably more difficult than a clerk or a petty trader, who "by simplicity" and will never break out into large ones. And even more so, agriculture requires the ability to plan for much longer periods than trade (especially retail). |

But the Russians are also wrong in their assessments, refusing to hear the Jews. A very typical picture. relations between Jews and non-Jews: people living in the same state, on the same territory, simply pathologically do not understand each other. Not by-. they are so taken that each side interprets absolutely wildly everything that the "others" do. What is the worst

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neck, Participants in the events and do not try to understand each other, that's the saddest thing. Both Russians and Jews demonstrate the rarest inability to hear and understand each other. And since every

The other side considers itself the owner of the truth in the last instance, all that remains is to be offended at each other. Forgive me for being rude, just use each other.

Jews quite cynically take advantage of government policies

I order to escape from my villages and towns in Novo

Russia, and even get a fraction of the money from the treasury. They lie when

they become poor, showing themselves with all their might as inept, clumsy, physically frail.

And the Russians take it all seriously (too seriously!) at face value. After all, what the Jews want to do requires not so bad personal qualities. The work of, say, an itinerant merchant does not require frailty and laziness at all, but just energy, ingenuity and ability to work, courage and enterprise, and physical strength. The frail and unskilled will not be able to accept the goods, organize a saleswoman in a tavern, and simply stand the whole day, 12-14 hours at the counter. Moreover, they will not be able to either harness and unharness, or load the goods, or walk next to the cart all daylight hours, much less

fight against dashing people.

A merchant carrying goods from Odessa to Poland or from Minsk to Kherson moves on the same horses or oxen - and he is unlikely to hire them out or starve them out of overwork. A lone merchant or a small group of people, very often close relatives, will move through almost uninhabited land, sleeping under the same cart, overcoming:

Her steppes are cold silence, Her
boundless forests are swaying. The floods
of her rivers are like seas.

If we are talking about patriotism, about love for the Fatherland, who said that
not a single Jew would join the words of M.Yu. Lermontov:

I love the smoke of the burnt stubble, In
the steppe the overnight convoy

And on a hill in the middle of a yellow field
A couple of whitening birches.

After all, the Jews live on the same land, and they lived here,

Their countless generations left for the same land. All this -

Ashkenazi country; Ashkenazi Jews, direct descendants of the inhabitants

There is no other Motherland, and there has never been another Motherland, and there has
never been an ancient Kyiv that fell under the crooked sabers of the Tatars in our common last battle.

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And if we're talking about masculine qualities... Jewish merchants will be exposed to exactly the same, and sometimes even greater dangers than Christians, just because there will obviously be more people who want to offend them. The ability to put a knife behind the shaft, the readiness to pull it out and use it if necessary, is as important for such merchants as the ability to look after animals harnessed to a wagon, to find a suitable place for a camp. Which will require both knowledge of native landscapes, and the ability to chop wood for a fire, and the readiness to drive the convoy faster, meeting a wolf's fresh track on soft soil near the river.

Elementary attention to what the Jews do and want to do, at least those same 300 families that disappeared from the colony either to Odessa, then to Poland, or who knows where, makes one immediately recognize as obvious: they work as hard as a chair. tiana, and sometimes even more intensely and more purposefully; moreover, most of them will not at all make some incredible wealth from these works. The work of a craftsman or a merchant, a tenant or a tavern-keeper is by no means lighter or coarser than labor.

farmer, he's just completely different.

It would seem rather difficult not to notice and not recognize this, but the Russians just manage not to notice and not to recognize this. And what you never cease to be surprised in this whole story is the striking lack of "hearing" each other. The Russian government so wants to bring the Jews to some common denominator that it makes things worse for itself by investing money completely unproductively.

Which was confirmed in 1817, when the time came to receive loans. Both the migrants and officials are asking to extend the benefits for another 15 years, because it is obvious that they will not return the money. In 1823, Alexander forbade the further resettlement of Jews. By that time, 300,000 rubles had been spent on 9 Jewish colonies, and "there was no talk of starting paying taxes even by those who settled 18 years ago" [6, p. 82].

AGRICULTURAL OPUPEA AFTER 1830S

And in 1835, in the new "Regulations on the Jews", "Jewish agriculture was not only not rejected, but even expanded, put in first place in the organization of Jewish life" [6, p. 106]. Even the idea of resettlement of Jews to Siberia arises, and it is good that in 1837 it was abandoned without being made public under the CHIN.

The government sees that its efforts have no effect. But with some inexplicable (for modern man

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a) by stubbornness, he tries not to analyze the reasons for his success, but to achieve his far-fetched goals at any cost.

The task of making the Jews peasants occupies an important place in the work of the sixth Committee convened in 1840 to determine measures for the radical transformation of the Jews in Russia. That's it - a radical transformation.

In 1839, 1844, 1847, more and more new laws were issued,

clarifying ways for Jews to become farmers, up to the right of a Jewish recruit to settle on the ground and thereby get rid of active service. |

Even "exemplary" colonies are being created, headed by an official Kiselev close to the court. And again - the same vicious circle. Let's say, when 800 Jewish families expressed their desire to move to Novorossiia and gave a subscription that they had enough money and they would not ask for a loan. They began to move, and already on the way they announced that they did not have a penny, their funds were exhausted. Hundreds of families who arrived in Novorossia did not have any documents at all - who they were and where they came from. And 250 of them entered Odessa without permission and

hung in it. |

"Jews could become farmers, even good ones, but with the first favorable change in circumstances they always abandoned the plow, sacrificed their economy in order to re-engage in hawking." And the clergy "supported their co-religionists in the thought that they were the chosen people, not destined by fate for the hard work of the farmer, for it is bitter. goy's lot."

The Jewish historian Orshansky, breathing Russian air, declares that in Novorossiia the failures of Jewish agriculture stem from "the unaccustomedness of the Jews to hard physical labor and the profitability of urban crafts in the south" [28, p. 176], but immediately writes that in one city the Jews built a synagogue with their own hands, in another they lived on gardening [28, p. 182]. That is, when they wanted to, they could engage in hewing, stone laying, and gardening ?!

Again, the long-suffering Jewish settlers were cited as an example by the Germans, but "the example of the German colonists was followed by the smallest number of Jewish settlers, while most of them showed a clear aversion to agriculture and tried to fulfill the demands of their superiors in order to later receive a passport for absence."

Again they gave loans for the purchase of livestock, but the Jews "for Ganivali and fed little" horses, thoroughbred German cows were milked at different times, which caused their milk to disappear. They gave it for free. r garden trees, but they forgot to water them, and they

Yuali.

TO

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Kiselyov even had the idea of giving "lessons" for two or three days, and for not fulfilling the "lessons" to deprive him of absences, flog him with rods, and give the most negligent ones to the soldiers.

If Nikitin is to be believed, as soon as there was a rumor about this measure, the Jewish farmers "strained all their strength, acquired livestock, agricultural tools ... showed ... an amazing diligence in agriculture and housekeeping" [25, p. 425].

I will note one thing: even if the fear of rods forced the colonists to be more efficient, it was still not they who wanted to show amazing diligence, but their superiors. As soon as the authorities weakened their attention, the Jews showed "my indefatigable zeal in all industrial activities", "in the midst of the height of field work, they left the field, having learned that in the neighborhood it was possible to profitably buy or sell a horse or an ox or something else" [25, p. . 519].

It would seem, well, what is easier - well, let them do what

they want and what they are good at! So after all, everything is spinning in a completely different direction... Orshansky is even surprised that the Russians do not want to remain in military service, but want to "return to the favorite pastime of the Russian people - agriculture" [28, p. 68]. Well, the Jews also want to do their "favorite occupations", but this is by no means earthworks.

In 1856, increased recruitment for Jews was canceled, this external measure of pressure disappears - and immediately the flow of Jews stops, petitions for their resettlement as farmers. land dealers to escape recruitment.

The flight begins even of those who were driven into the peasantry by force and fear. In 1858, there were 64 thousand souls of Jewish colonists, and in 1880 - only 14 thousand souls. In 1881, "in the colonies, estates from only one residential building prevailed, around which there was no sign of settled life, that is, no fence, no quarters for livestock, no outbuildings, no ridges of vegetables or at least one tree not a bush; there were very few exceptions" [25, p. 666].

According to the State Councilor Ivashintsev, who was sent in 1880 to study the state of the colonies, in all of Russia "there was not a single peasant society on which benefits would be generously poured" [25, p. 658]. And all wasted! This tenure arouses indignation in a high-ranking official, which is quite shared not only by urban and educated people, but also by the peasantry.

“

The peasants were indignant that they had little land and that they were forced to rent land from the Jews, which the treasury allocated to them.

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And they, the Jews, do not use that land! During the pogroms of 1881-1882, the peasants ravaged several Jewish settlements, thus showing their indignation.

THE BIRTH OF THE MYTH ABOUT REDUCTION WITHOUT EARTH

“When comparing the duties imposed on Jewish farmers with the rights given exclusively to Jews, and with those enjoyed by other tax-paying classes, one cannot but admit that the government was very kind to them (Jews)” [25, p. 171].

It favored not out of some special Judophilia, of course, but in an effort to make the Jews more understandable and more like the rest. But after all, it favored... And the Russian society met with the greater indignation the statements that the reason for the poverty of the Jews was “the Pale of Settlement combined with a ban on baptism.”

Styansk activity" [29, p. 133].

This statement is generally common in Jewish historical literature, and it is completely unfair. The ban on acquiring land (but not working on the land at all!) will be introduced only in 1903, when the government will prevent Jews from enriching themselves at any cost. To transfer this late measure to the ENTIRE history of the Jews in Russia is simply wrong and

Honestly.

Just as wild is the assertion that "agriculture is forbidden to the Jew by his national spirit, for, penetrating into the earth, a person most easily grows to the place" [30, p. 111]. The author of this pearl, Mr. Gershenzon, should be advised to take a closer look at the culture and history of his civilization - all the peoples who professed Judaism. There is no prohibition against agriculture in Judaism, and many Jews throughout history have practiced agriculture, sometimes quite successfully. Why, even among the Ashkenazis there were people to whom the Russian peasants fled from the landowners... So I can only explain Mr. Gershenzon's statement by two reasons: |

1. He doesn't own the material.

2. It expresses the position of some other group of people - religious, cultural-historical, political ... it doesn't matter.

one of the Jews. And to express this position, he deliberately lies.

"Tsarism almost completely forbade Jews to engage in agriculture" [31, p. 36]. This statement is completely false BUT, and again - simply dishonest. The Jews did not want to engage in farming, and that's what you can, without any reservations, present an account to the tsarist government, so these are pathologists

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a mortal unwillingness to understand this in time, and a cruel, rude desire to drive the Jews into peasants by force (and exactly the same accusation of unwillingness to hear anything can be brought against the Jews as well).

I can find only one explanation for why this story is so dear to the hearts of many Jewish-Russian intellectuals. After all, these people live among Russians, and they understand well that the majority of Russians have a completely different attitude towards agricultural labor, including those Russians who are ready to "fight the autocracy", "expropriate the expropriators" and "turn a world war into the civil war. They understand perfectly well that the rejection of agriculture is unpopular with Russians, including Russians of the most democratic convictions. Moreover, this position is completely unpopular with the broad strata of the Russian intelligentsia of the early twentieth century, who emerged from the peasantry one or two generations ago and are bound by it all the time through personal, including family, ties. :

To tell this intelligentsia something in the spirit of what was said by the migrants, who ask to be written down as philistines, or in the spirit of Mr. Pomeranets, about the "Neolithic peasantry," is a sure way to pass for people, at best, strange, incomprehensible, or even and unpleasant. I am far from thinking that the Jews make such a choice consciously and even more so organized

. But it is no coincidence that the intelligentsia, Jewish in origin, insist on this myth so much - that the Jews are rushing to the land with all their hearts, but this tsarist government does not give them, does not let them in, dries them out without land. ,th

Such a story is exactly what the democratically minded intelligentsia wanted to hear. After all, three good generations of the Russian intelligentsia were intensely engaged in the fight against the tsarist government, and each of these generations was very happy to receive any proof of how bad, stupid, evil and cruel this government is. It turned out that they said what they wanted and heard what they wanted. It was not for nothing that Leo Tolstoy condemned people so severely, "holding a whole people in the grip of city life and not giving them the opportunity to settle on the earth and start working alone; land work inherent in man. After all, this is the same as not letting this people breathe air ... but it may be bad because the Jews will settle in the villages and live a clean working life, which this old, intelligent and beautiful people probably yearned for ... » 5 s. 15]: - In the light of what is said in this chapter, the words of Lev Nikolayevich look like some kind of malicious mockery, typical @

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an intellectual attempt to live not in reality, but in the world of their own inventions. That is, the author will gladly listen to any other point of view... But only, of course, well-reasoned, and not just a series of cries and standard accusations - there were already enough of them.

There is only one way I can explain both Nicholas's turmoil and the whole agricultural scourge: the Jews differed sharply from the rest of the peoples of the Russian Empire. And the Russian Empire did its best to make them "like everyone else" at any cost and by any means. Emperors choose different paths for this - either enlightenment or forced assimilation through service in the army.

But the main idea - the "correction" of the Jews through the rejection of their identity - remains unchanged. For this "correction", a lot of hasty, ill-conceived decisions are made that lead to completely different consequences that the government was counting on. Or they are not carried out at all, only creating tension.

Such decisions have to be reversed soon, and the Jewish policy of the empire looks very inconsistent and uncertain.

In the course of "correction", especially according to the Nikolaev model, cruel insults are inflicted, even genuine crimes are committed that are difficult to forget. By its policy, the government itself creates a layer of Jews who begin to consider the Russian Empire as their enemy. Since the logic of "state people" is not very clear to the Jews, they can sincerely consider themselves victims of irrational enmity.

The same thing happens with persistent attempts to put the Jews on the ground and make them peasants. In an effort to make the Jews a "correct" agricultural people, the government supports almost the entire Russian people. The Russians refuse to understand that the Jews do not want to land, not because of "perversion" or "laziness", but because of a completely different culture. A Jew who does not want to treat the land in the way that is considered the norm in Russia runs the risk of being considered an unpleasant person. Refusal to become a farmer seriously tarnishes his reputation.

The Jews understand or at least feel how the Russians feel about this. And a myth convenient for everyone is created - "the tsarist government did not let the vreis on earth! This allows the intelligentsia to bring yet another accusation against the government, and makes the Jews more attractive in the eyes of the Russians: after all, they dreamed of becoming peasants, this evil tsarism did not let them in.

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The Jews in Russia never became farmers against the will of the government. They did not become farmers because of the inherent Ashkenazi aversion to agricultural labor and contempt for the peasants.

And the last... "... After the experience of the development of Palestine, where the Jewish settlers felt at home, they did an excellent job with the land and in conditions much more unfavorable than in Novorossia" [6, p. 157], we have to draw one more, already quite dreary conclusion: it turns out that for very many Jews, Russia really did not become the Motherland. Somewhere, somewhere, but in Palestine, Jews, including Jews from Russia, once again proved that they can perfectly be farmers. But just as no idiot will shed blood fighting for someone else's land, no idiot will water it later. People willingly arrange yuti to organize, cultivate and protect only one land - their own.

My gods, how all this is immensely dreary and sad!

PART II

RUSSIAN-JEWISH
QUESTIONS

- You are already so decrepit and sick, Shaking
like a broken cart,

What are you saving money for, old Noah? - On
stupidity. On boards for the ark.

I. Huberman
Chapter 1

Emancipation in Russian

When happiness is drawn in a full bowl, When everyone
is cheerful and cheerful, Aunt Pesya remains a
pessimist, Because Aunt Pesya has a mind.

I. Huberman

START

It is very difficult to say whether Alexander II wanted
to "correct" the unfortunate Jews. If he wanted to, he chose a more
successful way than his dad and UNCLE.

In the reign of Alexander II the emancipation of the Jews became
part of his whole work of reforming Russia. Already in 1856, he abolished
the special rules for the recruitment of Jewish recruits, and generally
abolished the institution of military cantonists. Boys under the age of 20,
already taken under the old laws, were returning home. These are the only
Jewish cantonists in history, some of whom have returned to their
environment. Those who could 'exaggerated

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read the pressure put on them to make them Christians, who could tell what was done to
them, in the Jewish environment itself.

The Jews who had served their full term could settle anywhere in the Russian
Empire, without restrictions. "By the grin of history and in the form of historical
punishment: from those settled descendants of the cantonists, Russia and the Romanov
dynasty also received Yakov Sverdlov" [6, p. 136].

To be honest, I did not really understand the escapade of the venerable master: what
exactly is the punishment for? For the call of cantonists? That is, for taking a blood tax from
Russian Jews? Then I agree: by giving birth and inciting Yakov Sverdlov to Russia, Providence
could

way and punish. Against the backdrop of fire-breathing dragons and furry cannibal monsters, the evil consumptive Jew somehow doesn't look good, but why shouldn't he become at least part of the "historical punishment"? Even a dozen giant trolls could not exterminate the Cossacks like Sverdlov did, and whole squadrons of flying fire-breathing dragons could not do with Moscow what Lazar Kaganovich did with it. |

But, apparently, Alexander Isaevich has something else in mind: "If under Nikolai | the government set the task - first "to reform the Jewish internal life, gradually discharging it through productive labor and education, and thus leading to the removal of administrative restrictions, then under Alexander II, on the contrary, the government began with the rapid removal of external constraints and restrictions, without seeking to the possible internal causes of Jewish isolation and morbidity, hoping that then other problems will be solved by themselves" 6, p. 136].`

Apparently, Alexander Isaevich seriously considers the "internal Jewish life" so terribly "negatively charged" that even the crimes of the era of Nicholas [do not seem to be his extremes, unworthy of a civilized state and society.

Here only one question arises: I wonder what our giant of national revival would sing if the US government took its own sons as cantonist? In the end, taking advantage of the hospitality of the US government, Alexander Isaevich took the position that he, apparently, stubbornly ascribes to the Jews: he lived in the country, taking advantage of everything that it can give - from a high standard of living to complete legal protection, and even He did not bother to learn the state language (but Notkin and even Sverdlov spoke Russian in their own way, but ...). Throughout his life in the USA, Solzhenitsyn incessantly emphasized that he was not an American, but a Russian, and constantly scolded the USA for its "wrong" policy in relations with the USSR. Why not a Jew who recognizes himself as a citizen at the same time?

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number of the country of residence and Israel? And brazenly "criticizing" the whole world for the "wrong attitude" towards Israel? What is the difference?

If this is the case, why shouldn't the US government, while reforming and discharging the internal family life of the Solzhenitsyns, take his sons as cantonists, baptize them in the Methodist Church and forbid them to speak Russian? And - no beams from the elder Solzhenitsyn from Vermont! Let this be their Pale of Settlement, otherwise one of the descendants of Solzhenya Tsyn, if he is allowed, will also arrange a revolution.

Imagine how Solzhenitsyn would then howl! What a sight it would be: a modern-day prophet conversing personally with the Lord God in the waiting room of human rights organizations—the very ones about which he has lied and slandered for decades!

It is useful to put oneself in the place of another; would put, and only then about something and judge.

...Alexander P in 1858 gathers the seventh Committee for the Arrangement of the Life of the Jews under the chairmanship of Count Bludov. At the same time, local committee members gather in the provinces, and they forward to St. Petersburg both their own opinions and the opinions of private individuals on the Jewish question. And a colossal diversity of opinions is revealed - what can be done here.

The Novorossiysk Governor-General Stroganov stood for the immediate, one-time and complete equalization of the Jews in all rights, and he was supported by up to a third of the members of the Committee.

But there was also an opinion that equality of rights should not be opened to the Jews before the level of education and culture of the Russian people itself rises. Otherwise, the dark mass of peasants and philistines will not be able to resist the economic pressure of the Jews. |

There were also voices that the Jews did not seek to merge with the Russians at all, but to obtain civil rights while maintaining their cohesion, cohesion and isolation. It is impossible to give them equal rights at all, these suspicious people.

The committee, as might be expected, took an intermediate position in 1859, noting that "while the Jews of Western Europe, at the first invitation of the government, began to send their children to public schools, and more or less turned themselves to useful pursuits, the Russian government has to fight the prejudices and fanaticism of the Jews." And therefore, "the equalization of the rights of the Jews with the indigenous inhabitants cannot follow otherwise than gradually, as true enlightenment spreads among them, changes in their inner life and the conversion of their activities to useful pursuits."

For the information of all readers, but especially for Jews who draw their opinions from Jewish nationalist magazines such as Lechaima and 22, the Committee took a more liberal position.

3 Evrsi, which ns was, Prince. 2 65

real than very many Jews. Say, in 1856 named-.

Petersburg merchants sent a petition to the tsar to grant benefits "not to the entire Jewish population, but only to certain categories" - that is, the younger generation "brought up in the spirit and under the supervision of the authorities", as well as "higher merchants" and "conscientious artisans" [17 , With. 144-145].

In 1862, a new petition was submitted, "for granting equal rights" to all graduates of the gymnasium, because the gymnasium

the Nazis "cannot but be considered people who have received Euro-.

Russian education" [17, p. 158]. As you can see, the government of Alexander II is much more liberal and is going to equalize the rights of an incomparably wider

cue circle of people than already lured and living in the warmth of the Jew. sky merchants. Ah, this Jewish solidarity! Ah, this proverb-

such Jewish cohesion and solidarity, which the highest officials of the Russian Empire were so afraid of!

CHANGES IN INNER LIFE

Paradoxically, but the abolition of serfdom

law was disadvantageous to a huge number of Jews. First, earlier the demand of the landowner hung over the peasants: to sell. their products and buy the city through a Jewish intermediary.

Now, "the peasant freed from dependence began to need the services of a Jew less," because he was able to sell and buy himself, with little need for intermediaries.

And the nobles, who used to lease their lands, are now forced to manage their own households, without tenants. The intensification of economic life hit that third of the Jews who

rye and parasitized on mismanagement, laziness, Nm

and unwillingness to work.

The abolition of state tkups came with almost the same force.

in 1861. Previously, after all, "tax farmer" mainly meant.

"Rich Jew": the main fortunes were made just at the farms. The introduction of new customs also had sad consequences.

1857 and then 1868 tariffs: these tariffs did very well.

little profitable smuggling and thus also ruined a lot of people. There were good things: for example, in 1859 the ban of 1835 was lifted

Yes, for the lease and management of landowners' lands, and soon they will be allowed.

sewed and buy land for the Jews.

These measures changed the economic and social structure of the Jewish shtetl much more seriously than all the police measures - Nicholas [. What follows - do you want to be anti-Semites? Hoti- :

those causing Jews really serious harm? Become a liberal soon.

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WEAKENING OF THE PALE OF SETTLEMENT

In 1859, merchants of the 1st guild received the right to reside outside the Pale of Settlement. In 1861, merchants of the 2nd guild could also settle in Kyiv, and in Nikolaev, Sevastopol and Yalta - all three guilds.

Even earlier, professors and masters of science could settle where

one; although there seemed to be no decree, the traditional respect for educated people opened the way for them into society. Since 1861, university candidates have the right to settle anywhere - that is, all those who have graduated from them, as well as "persons of free professions." All applicants to higher educational institutions, wherever they were, could travel outside the limits. You go to St. Petersburg and even to Kazan or Tomsk, and if you get accepted, you stay for the entire time of study, and then you also stay ... The main thing is to want to study and show the necessary abilities.

In 1863 Jews were allowed to distill in Siberia, both Western and Eastern, because they were "the most remarkable specialists in distilling." Soon the Jewish distillers were given the right to settle anywhere in the empire.

Since 1865, the decree on distillers has been greatly expanded - now all artisans receive the right to settle everywhere, while they are engaged in their craft. In fact, these "artisans" were sometimes engaged in the most incredible things, up to the search for the philosopher's stone, but this is a second question. Later, the understanding of what a "craftsman" was, on the one hand, extended to all skilled workers, especially those associated with publishing work, and on the other hand, to merchants of handicraft products. Because how do you draw the line between making boots and selling them? And who is to blame that a respectable craftsman has to sell boots five times longer than he does to make them?!

Since 1879, obstetricians and veterinarians have been allowed to live anywhere, as well as everyone "who wants to learn the art of medical assistants." The true pearl of the then legal consciousness was the order of the Minister of Internal Affairs Makov in 1880 - whoever managed to even illegally, but violate the Pale of Settlement, must be left to live.

where he already lives. And don't send it back.

Petersburg, such merchant families appear as

inzburg, Rosenthal, Warsaw. E.A. became the Secretary of State under Alexander II. Peretz, son of the farmer Abram Peretz.

In 1880-1881, there were officially 8,993 Jews in St. Petersburg, and according to the St. Petersburg "local" census of 1881 - 16,816. By 1910, the number of St. Petersburg Jews ranged from

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30 to 40 thousand, and before the First World War it exceeded 40,000 people.

By 1881, about 16 thousand Jews lived in Moscow, but this is official, and the city authorities did not conduct a local census. Moscow General Governor V.A. Dolgohorov was reproached for too much patronage of the Jews. There was a persistent rumor that his friendship with Lazar Solomonovich Polyakov was not disinterested - that, they say, the leading banker of Moscow opened an account for the Governor General for any amount.

Maybe so, but the Jews are the newlyweds of the city, because it was the Jewish merchants of Krasnoyarsk who tied the Mos market

qua with the markets of the West.

The Germans living in Moscow were especially indignant about this - it was they who were aiming for the place of intermediaries.

One and a half thousand Jews lived in Kyiv in 1862, and 83 thousand in 1913, and again, this is official. In fact, "despite the frequent police raids for which Kyiv was famous, the size of its Jewish population far exceeded the official data" [18, p. 255]. By the beginning of the 20th century, 44% of all Kyiv merchants were of Jewish origin.

By the 1880s, 34,000 Jews lived in the inner provinces of Russia, of which 28,000 were artisans. By the beginning of the 20th century, there was not a single significant city in Russia where Jews did not live, there would not be a synagogue and a Jewish community.

Since the Samara-Orenburg railway was being built

Jews - Varshavsky and Gorvits, many even the most insignificant positions were occupied by Jews on it. The so-called "artisans" began not only to serve the Samara railway, but also to trade in Samara wheat, including the first to export it abroad. As a result, by 1889 in Samara "more than 300 Jewish families lived without the right to reside" [33, p. 47].

In Vyazma, there were about 2,000 Jews for every 35,000 Jews. Including "all three pharmacists, all six dentists."

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Even in the region of the Don Cossacks, since 1880, there are about 25 thousand Jews: owners of hotels and restaurants, hairdressers, workshops, as well as tailors, watchmakers, merchants.

In Krasnoyarsk, which lies 3,500 kilometers from Moscow (after the construction of the railway, it took you 8 days to get to Krasnoyarsk), in 1912 about 3,000 Jews lived. In remotely provincial Achinsk, a town 300 versts west of Krasnoyarsk by rail, 400 Jews lived in a population of 12,000. At the same time, the Jews owned nothing less than a third of the total housing stock of the city, which was in private hands.

There were many ways to break the Pale of Settlement and get away from the swindled, unpromising places. For example, several wealthy Jews pooled money, and one of them became a "merchant of the 1st guild." The rest got a job with him as "clerks", "secretaries", and so on, and also left the line.

A retired soldier, who had the right to live anywhere, "adopted" someone (there were cases that up to 5 people). The soldier was paid a pension, and his newly minted "sons" got the opportunity to live anywhere.

The craftsman received a residence permit... And so the "craftsman" Neimark starts a factory that employs 60 hired workers - all, of course, are also craftsmen. "Neither the wealthy nor the educated elite of the Jews experienced the constraint of the "feature", freely settled in the inner provinces and in the capitals" [6, p. 285]. In general, people somehow settled down, and this caused a new portion of irritation. Especially in connection with the growing influence of wealthy Jews in the city government.

ECONOMIC CONSEQUENCES

By 1872, 89% of all distilleries were leased by Jews, and by the 1880s, in the provinces of the Pale of Settlement, they owned up to 76% of all , distilleries, and for the most part they were of a "large-scale industrial nature" [28, With. 610-611].

In 1878, 60% of the export of grain was in the hands of the Jews, and in the future, "the export of bread was carried out exclusively by the Jews" [9, p. 656]. The colossal export of bread from Odessa Already in the 1880s was almost entirely in Jewish hands.

The only place in the Russian Empire where the rapid economic progress of the Jews was limited by the ban on buying and renting real estate was the region of Voi

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skaya Donskoy. The explanation for this ban was given in the simplest way: "too hasty exploitation of local wealth and the rapid development of industry ... are usually accompanied by an extremely uneven distribution of capital, the rapid enrichment of some and the impoverishment of others" [28, p. 301-302]. And since the Cossacks must come to the service on horseback and with equipment, then no, it is impossible to allow Jews into the region of the Don Cossacks! .

Already from this decision of the government it is clear to what extent economic development and property stratification are associated with the Jews. Wherever a Jew was not allowed in, the quiet pre-reform life is preserved there. "While a Russian ruble turns around 2 times, it turns around 5 times for a Jew" [29, p. 72]. Do you think that Jewish capitalism is so harmful to everyone else? Not sure. After all, after the expulsion of the Jews from Kyiv, life there rose in price, but by no means became cheaper. It is a profitable business to turn over the ruble five times, while for others it turns over only twice. So, it is not the Jewish resourcefulness that should be saddened, but rather the fact that in the hands of Russian merchants the ruble does not turn over quickly enough.

However, there is a group of Russian merchants whose ruble turns in the same way, or at least on a comparable scale, as fast as the Jews, these are the Old Believers. If Jewish capital is less represented in Moscow than in St. Petersburg, if the "industrial miracle" of Sormov, Ivanov, Nizhny Novgorod and other cities in the center of Russia has almost nothing to do with Jews, this is not because of the prohibitions of the government, which arranged such a "Russian reservation" around the Mother See. The point here is in the torsoness, in the energy of local merchants, in their ability to do "no worse" - and nothing more.

In the era of Alexander II, the pressure on the Old Believers is easing, they are finally allowed at least not to hide or hide. Xia, as the Marranos hid in their time, who continued to secretly profess Judaism. And the heyday of Russian capitalism begins in Moscow... This is the era of the founders of family fortunes: the Guchkovs, the Milyukovs, the Ryabushinskys, the Tretyakovs and many, many others, less wealthy and famous.

And at the same time and for the same reasons, "in the era of Alexander II, the entire wealthy Jewish bourgeoisie ... was ... loyal to the monarchy. It was at this time that the large fortunes of the Ginzburgs, the Polyakovs, the Brodskys, the Zaitsevs, the Balakhovskys, and the Ashkenazis were created.

[29, p. 45].

But even later, when the Jewish bourgeoisie became far less loyal to the throne, Jewish capital—both already established groupings and rising new bourgeoisie—penetrated into the most incredible places. Jews traded livestock in Zabai

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Kalye, engaged in coal mining in the Anzhero-Sudzhia basin, gold mining on the Lena. The "Lena gold mining partnership", in which the sons of Baron Gunzburg owned the main part of the shares, owned the famous Lena mines.

The living and working conditions at these mines - 15-16 hours a day, a system of fines, bad food, very low wages - caused a spontaneous strike on February 29, 1912.

at the Andreevsky mine. The reason for the strike was the extradition
rotten meat in the shop.

The strikers demanded not so much - an 8-hour working day, the abolition of fines, a 30% increase in wages ... In general, no attempt was made on the foundations of the foundations. The administration of the mines did not take any steps to meet them, and the strike spread to the rest of the mines of Lena, Vitim and Olekma. The Board did not find anything smarter than to agree on the sending of troops. The authorities arrested almost all the members of the strike committee—the main rebels, so to speak. On April 4, a crowd of workers, more than two thousand people, moved to the administration of the Nadezhdinsky mine in order to present their protest to the officials of the prosecutor's office and demand the release of their comrades. At the command of the gendarme captain Tereshchenkov, the soldiers opened fire; about 270 people were killed or later died from their wounds; about 250 were wounded. We will never know the exact figure, because many buried their dead without making a fuss; many wounded tried to lie down, not reporting the reasons for their condition.

Lena shooting, as they say, went down in history. He caused strikes and protest meetings throughout the empire, in which at least 300 thousand people participated. Both liberal and revolutionary intelligentsia used it for their own purposes - for ruthless criticism of the political system of the Russian Empire and government.

"In all the furious liberal press, no one pointed out the main shareholders, including the sons of Gunzburg" [6, p. 302] - expresses his opinion the venerable master, a veteran of the fight against communism, Alexander Isaevich Solzhenitsyn. Indeed - there they are, the main culprits - the Gunzburgs! Loving the idea of the exploitation of Tatiya by the Jews of the Russian people, Alexander Isaevich creates a complete impression on the reader - that's it! The small tenants soldered the people, the Gunzburgs, with the same ruthlessness, fed the workers with rotten meat, and if they didn't eat, they shot them.

Only now the venerable master does not finish (as he, alas, tends to do). He does not finish saying that in addition to the Gunzburgs, the famous A.I. Putilov ("Putilov factory" in St. Petersburg),

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Commemorative silver medal in honor of the banker Solomon Polyakov,
by the way, the great-grandfather of Marina Vladi

A.I. Vyshnegradsky, and among the major shareholders were Count S.Yu. Witte and Empress Maria Fedorovna are the mother of Nikolai P. Having such a "roof", the board behaved so resolutely during the strike... Against the background of such shareholders, the Ginzburgs seemed like a mere trifle. So, I'm afraid, no matter how wrong conclusions the revolutionaries draw, they named the main culprits correctly, and they were not the Gunzburgs.

Jewish capital in the 1880s also penetrated into shipping. In 1883, under the leadership of David Margolin, a large shipping company was created for transportation along the Dnieper and its tributaries. In 1911, the company's fleet already consisted of 78 steamers, carrying out 71% of all transportation in the Dnieper basin.

And in the trade in oil and petroleum products. At the beginning of the 20th century in Baku, "the largest among them were the Mazut company, owned by the brothers S. and M. Polyakov and the Rothschilds", "having a Rothschild behind it" ... "The Caspian-Black Sea Partnership" [8, p. . 369]. Mazut did not have the right to extract oil, but was engaged in oil refining and traded in kerosene and gasoline.

In 1912, 92% of the entire grain trade of the Russian Empire was in the hands of the Jews.

Speaking of banking, it is easier to name banks in which there were no Jews either among prominent shareholders, or in the management, or among major employees. These are Moscow-Kupechesky and Volzhsk-Kamsky banks.

At times the government tried to restrain the growth of Jewish capital. In 1903, a ban was introduced for Jews to acquire "real estate throughout the empire, outside the boundaries of cities and towns." That is, in reality - a ban on owning agricultural land.

New Lands. Like all other prohibitions of the same kind, it did not achieve its goal. .

“Jewish landlords had more than

2 million hectares of land (especially for sugar factories in

Ukraine, as well as large estates in the Crimea and Belarus)" [31, p. 27]. Baron Gunzburg owned 87,000 hectares in the Dzhankoy region, and Brodsky, a manufacturer, owned tens of thousands of hectares. By the beginning of the 20th century, together with his sons, Brodsky “directly or indirectly controlled 17 sugar factories” [34, p. 171]. Moses Galperin owned 8 beet factories and about 50 thousand hectares of land [31, p. 264].

In total, “near the sugar industry, hundreds of thousands of Jewish families ate as intermediaries in the sale of sugar, etc. etc.” [34, p. 264]. It is not surprising that among the Jews there were so many enemies of the Stolypin reform: “agrarian reforms based on the transfer of land exclusively into the hands of those who cultivate it by personal labor would violate the interests of a certain part of the Jewish population located on large farms of Jewish landowners” [30 , With. 423].

I will also note that the lands that had been concentrated in the hands of the Jewish landowners until 1903 remained with them. Pope Leon Trotsky remained a wealthy man until 1918. In this memorable year, he considered it necessary to come to his son in Petrograd and tell him everything he thought about the revolutions and the participation in them of “sons of respectable people.” To the credit of Leon Trotsky, his father did not perish in the cellars of the Cheka.

By the First World War, Jews, despite all attempts to restrain them, made up 35% of the merchant class of Russia - despite the fact that there were 6 million of them out of the 150 million population of the empire, that is, 4%.

POWER OF THE DARK...
THAT IS THE POWER OF THE KAGALA

Even under Nicholas 1, kahal was canceled. Some Jewish historians (seemingly, by virtue of their intellect, far from the authors of Lechaim) deign to interpret this measure as one of the “legislative restrictions”, as “interference in the internal affairs” of the Jews [36, p. 40].

I will give a short answer to this accusation itself: probably, Mr. Zeltser, who lives in Jerusalem, forgot: Nicholas [1] was the Legitimate Emperor of the sovereign Russian Empire. Ashkenazi Jews were subjects of the king and took an oath to him. From the point of view of the CI of both international and domestic Russian, and whatever other legislation you like, they were exactly the same subjects.

the Russian crown, as well as ethnic Russians, for example, as Russian peasants, so disrespected by the majority of Jews.

One can have different attitudes towards the desire of the government of the Russian Empire to destroy the community and free its subjects from the rest of the vestiges of the primitive communal system. Some people consider it a matter of honor to strive for their people to be free, and they see this as their nationalism. Others try their best to ensure that their people walk exclusively in formation under the leadership of the elders, and so that the authorities and all kinds of burmisters can invade the private life of any Russian or Jewish peasant. These people also imagine themselves to be supporters of the public and the people's good - sometimes they are sincere: not, but as experience shows, more often - for a bribe. Mr. Zeltser has the right to think differently, his business. But if the Jews wanted development, they wanted a real equalization of rights with the rest of the population of Europe, they should get rid of the kahal as quickly as possible, and anyone who helps them in this is their friend.

And most importantly - the actions of Nicholas I and his governments do not become an act of "invasion of internal affairs." Because the Jews in the Russian Empire did not have any such internal affairs. Do you understand, sir? But no, so I leave you with your misunderstanding, it's up to you.

So, having caused the Jews (and Russians too) an incredible amount of evil, Nikolai I He did at least one good deed - he abolished the kahal organization. With the abolition of recruitment duty in 1856 and a special tax in 1863, the power of the community sharply weakened. So much so that a Jew can really no longer reckon with it at all, if such a desire arises in him.

And this is at the very time when the Russian peasants, freed from serfdom, are left in the grip of this very remarkable community!

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IN THE SERVICE OF THE

STATE Under Alexander II, if a Jew entered the service, no restrictions were placed on his promotion. "With the receipt of the rank of real state councilor, Jews were elevated to the hereditary nobility on a common basis" [7, p. 331]. Since 1865, the admission of Jews to military doctors * is allowed, then, from 1866 and 1867, Jewish doctors are allowed to serve? live according to the ministries of public education and internal affairs. And before that, many baptized Jews reached a high position in the Russian Empire. You can call the minister Count Kankrin, the son of the rabbi under Nicholas I; military doctor, civilian

his adviser, Maximilian Heine (the poet's brother); Governor General Nator Bezak; Girs, diplomat, minister under Alexander II; Girs, director of the Alexander Lyceum; Salomon, steward of the court (court rank III class, equal to a privy councilor in the civilian service and a general in the military); generals Kaufman-Turkestan and Khrulev, and in the Police Department Vissarionov and Gurovich.

But here we are already talking about a somewhat different phenomenon - about the nobles who profess Judaism and speak Yiddish at home. According to the 1897 census, 196 nobles called their native language "Jewish jargon", that is, Yiddish. And among the personal nobles and officials there are already 3,371 such people. Fabricant Brodsky even became the leader of the nobility in the Yekaterinoslav province.

2,000 and even 3,000 people are not very many on the scale of the Russian Empire. Even if we add here about 3,000 conversions that served as officials, we still get a little. But after all, the beginning of trouble is the beginning ... The process has begun!

THE BIRTH OF THE JEWISH INTELLIGENTIA

One of the most false statements in the book by A.I. Solzhenitsyn - about the fact that "with regard to education, an almost magical change has occurred since 1874 - after the publication of a new military manual that provides benefits for people with education" [6, p. 163].

That is, it turns out something like this: the Jews rushed to get an education, wanting a delay in military service and making it easier. For some reason, the venerable master also quotes Mark Aldanov, who testifies: Jews could now receive officer ranks, "often received a noble rank" [34, p. 45].

Note: Jews (at least some) in the 1870s also changed their attitude towards military service. How interesting! And, of course, it does not come down to the desire to get a reprieve. But most importantly, are the law of 1874 and the massive influx of Jews into the gymnasiums and universities so closely connected?

The moment of such a mass influx necessarily comes in every country where Jews live and their emancipation takes place. VKHUSH all the nationally preoccupied French fathers-Jesuits yelled hysterically - the Jews are forcing out the Christians! Jews Snatch all scholarships and awards!

In mid-twentieth-century Germany, the theoreticians of national revival shook their heads sadly: "The Jews are our misfortune!", "Germany is on the verge of foreign enslavement."

In all these cases, the Jews, striving for education, did not save themselves from military service in the least. It was just that the moment came when the change in living conditions and propaganda reached their goal: emancipation began. The aim of the European governments was achieved! And no longer for a few, for a multitude of Jews, it is not the traditional religious education that becomes valuable, but the secular one, coming from the goyim. Even grandfathers and even fathers rejected him, being afraid to deviate from religious and traditional foundations. But other times have come, and the new generation wants to learn as much as their ancestors; just like them, they consider education inseparable from any social success... But they want to study in a completely different way!

Here in Russia in the 1870s, a generation of Jews became adults, already living in new conditions. Of course, the change of generations is a long and difficult matter, but after all, at the turn of the 1850s and 1860s, the living conditions of the Jews changed very dramatically. Even steeper than the living conditions of the peasantry.

The life of a Jewish guy, born in 1830 or 1840, differed little from the life of his father, born in 1810 or 1800, or even his great-grandfather, who remembers the arrival of Catherine II in Shklov. But a guy who was born in 1845, or even more so in 1850, could no longer fall into the cantonists. As a teenager, he saw how various reforms were taking place in Russia (and discussed by the elders), and as a young man he received opportunities that not only his father, but also his brother did not have, if the brother is ten years older than him and even

for five.

This change is the result of the work of both the government and its voluntary agents, the educated Russian people. It is known that the famous surgeon and doctor Pirogov, having become a trustee of the Novorossiysk educational district, tried to convince the Jews of the benefits of teaching. Many Russian doctors, teachers and educators did the same.

Back in the early 1860s, Jews were not at all eager to enter Russian culture. Widely known at a later time, judicial figure Ya.L. Teitel recalls how in Mozyr "the director of the Mozyr gymnasium ... often ... addressed the Jews, pointing out the benefits of education and the desire of the government to see more Jews in the gymnasiums. Unfortunately, the Jews did not meet this desire" [37, p. 15].

Let's put it this way: the Jews did not go towards this desire for a long time. But gradually the fruit of the efforts of many Russian people and the government of the Russian Empire ripened. Until the middle of the 19th century even educated Jews, with rare exceptions, did not know the Russian language and literature, while at the same time being fluent in German" [13, p. 334]. :

no, but they could well not know Lermontov and Batyushkov at all and hardly hear about the existence of Pushkin.

Before the Crimean War, it was believed in the Jewish environment that if you study the literature and culture of Christians, then first of all you should know the German language and culture. After the Crimean War, Jewish enlightenment proceeded under the most powerful influence of Russian culture.

"Russian trends broke into the Jewish environment in the 60s of the nineteenth century. Before that, Jews did not live, but lived in Russia" [38, p. 130]. Back in 1863, the Jewish population in gymnasiums was 3.2% of both students and all Jewish subjects of the Russian Empire.

At the end of the 1860s, a movement began ... and in all the gymnasiums and progymnasiums of the country from 1870 to 1880, the percentage of Jews doubled, reaching 12% of students, in the Odessa educational district - 32%, and in individual educational institutions went off scale for 75%.

In 1881, about 9% of Jewish students became university students, by 1887 - already 13.5%. At the Faculty of Medicine in Kharkov they were 42%, at the University of Odessa - 31%, and at the Faculty of Law in Odessa - 41%.

At the same time, the Jews studied very willingly and very often took most of the awards and scholarships for themselves. Krol noted; that among young Jews, including girls, "the desire for education ... was literally of a religious character." And what? It is very rightly noted that it is religious.

It is interesting that the figures of the first generation of the Russian-Jewish intelligentsia were born "almost in neighboring years" [6, p. 169], between 1860 and 1866: S. Dubnov, M. Krol, G. Sliozberg, O. Gruzenberg, Saul Ginzburg. And other names of those born in the same years: M. Gotz, G. Gershuni, F. Dan, Azef, L. Axelrod (Orthodox), and P. Axelrod and L. Deutsch - a little earlier, in the late 1850s.

This is the top of the intelligentsia, those who are destined to become famous, rich, to determine the intellectual life of Russian Jewry and the entire Russian Empire. But this is how the famous Russian poet and writer Samuil Marshak writes about his father: "He spent his childhood and youth over the pages of Hebrew spiritual books. Teachers predicted a brilliant future for him. And suddenly, to their great dismay, he interrupted these

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'And according to all the laws on naturalization, and from the point of view of the history of culture, Samuil Marshak was, firstly, a Russian of Jewish origin, and secondly, a Russian writer and poet. Regardless of the desires of other people and even of your own desire.

On the other hand, he himself never showed any particular interest in his Jewish roots. (Hereinafter, the author's note.) |

occupation, and in the nineteenth year of his life he went to work in a small factory... It was not easy to decide on such a step: book wisdom was considered an honorable thing among him, and craftsmen were seen as people of the lower caste.... Many severe trials and bitter setbacks fell to the lot of the father before he mastered the art and gained access to a more solid factory. And yet, even in these difficult years, he found time to read Dobrolyubov and Pisarev avidly, learn the German language from the teacher himself, and grope through the texts and drawings of foreign technical literature" [39, p. 353].

"As a result, as a practical chemist, he received neither secondary nor higher education, but read Humboldt and Goethe in the original and knew Gogol and Saltykov-Shchedrin almost by heart. In his field, he was considered a real master and possessed some special secrets in the field of research and purification of vegetable oils" [39, p. 352].

Samuil Marshak's mother, "having left a strict, patriarchal family ... in Vitebsk ... first came to the capital, into the circle of young people - friends of her brother, went to the theater with him ... listened to passionate student disputes about politics, morality, about women's equal rights, was read by Turgenev, Goncharov, Dickens" [39, p. 358]:

Calling a spade a spade, the guy chewed out with his teeth the opportunity to escape from the town and built himself a not so bad life in native Russia, among the goyim. And the girl, also at the first opportunity, escaped from the town, and let the shtetl live for herself in the time of the prophets, crush bedbugs, herd goats and roses, "the goy drives the Talmud into the backsides of those who could not escape. But the future mother of Samuel Marshak did not want to have anything to do with this insanity, she married not a talmudist, but a technician at the factory. She did not want a goat, a rod, or bedbugs, but to read about Pushkin's linen and be the wife of a specialist - wanted.

In the descriptions of Samuil Yakovlevich, there is a note of resentment for his father, who did not receive a good education; for the early aging mother, who gave herself to the family. In my opinion, these assessments reflect opinions that even the most medieval Talmudists would not refuse: Samuil Yakovlevich consistently considers education and mental work to be the most stable, most noble occupation for a person.

And he himself realized just such an opportunity, and for his father he considered it the most desirable. Yakov Marshak, the first generation, did less than he could under other starting conditions - and his son, 38, is hurt and sad. Is it fair? Yakov Marshak lived an independent material life, in which there was reading Humboldt and Gogol in the original. And he raised five sons, one of whom became a famous Russian writer. I'm not sure what kind of father is in such a situation - chur: 'gvo "purely Jewish", but, let's say

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This is what the Jews have always been strong for: the intensity of their intellectual life. What vivid types of Talmudic scribes emerge from this old Austrian postcard from the early 20th century!

the Anglo-Saxons or the French do not at all consider that a foreman in a factory is a worse fate than a scientist or a writer. But the Jews think so. The Talmudists, from whom Yakov Marshak escaped, and his family believed that "bookish wisdom" was an "honorable thing", and "they saw in artisans, as it were, people of the lower caste" ... But Samuel, the lucky average, thinks exactly the same way. son of Jacob.

It remains to add that the elder brother of Samuil Yakovlevich was born in 1885; this means that Marshak's parents could have met in the early 1880s. Judging by the mention of the mother's brother, other Jews of this generation, they were not alone. Sliozberg and Krol are people who went down in history, who in many ways made history. But behind them and around them was a crowd, thick. Tens of thousands of less brilliant, but necessary people in society - Jewish intellectuals of the first generation.

A TURN IN SOCIETY

The death of Emperor Alexander II stopped the flow of emancipation. We will talk about how the noble Russian People, who carry God within themselves, tried in this regard in the next chapter.

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As for the educated Russian society, it is not at all as disposed towards the Jews as people usually try to imagine it to be. The image of an intellectual who plays the role of the savior of the Jews during the pogroms, the Jewish intercessor before the official authorities, has entered the stereotypes of the mass consciousness so much that it is difficult even to question it in the eyes of many Russian people.

But it is very difficult to fit into this stereotype the position of, say, I.S. Aksakov, who was vaguely benevolent towards the Jews and a great supporter of emancipation at the end of the 1850s, and the same fierce anti-Semite already 8-10 years later, in the middle - late 1860s, especially the implacable enemy of the "enlightened Jews" (it seemed it would be, you should rejoice - "our regiment has arrived", but there is some completely different logic here).

And such were very, very many of the Russian intellectuals of that time. Why?! From the point of view of J. Klier, in the mid-1850s, Russian society practically did not know Jews. A Jew is either a funny, or unsympathetic, or "natural" and therefore essentially kind, but not known and incomprehensible to anyone native. A society that yearns for "reforms in general" first imbues him with a certain general disposition, simply because the Jew is oppressed, and now subject to salvation. Wild, and now subject to training and familiarization with civilization.

In the process of emancipation, however, society is faced with already completely real, and not bookish Jews, and who likes them and who does not.

In addition, society faces many problems generated by emancipation itself: for example, the problem of competition for places in educational institutions. The theoretical Jews "whom the Russian educated society wanted to cherish on their chests never committed such bad deeds: they did not interfere with the gymnasium and universities, they did not push back the bread towns .. \$

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Jewish Talmudists.
From the album "Peoples of Russia", 1862

As a result, if the Jewish question in the 1850s was of no particular concern to anyone, by the end of the 1870s it was one of the very first places in terms of the number of mentions in the periodical press. And Russian society turns out to be sharply polarized on this issue: from bright Judophiles to just as bright Judeophobes.

Conservatives, and there were many of them, with their arguments about the corrupting influence of Jews on the Russian school, "paved the way for the percentage norm under Alexander III."

It turns out that "for a quarter of a century that has passed since the beginning of the reforms, the Jews found themselves in a difficult and contradictory position. From a legal point of view, their situation has improved. But at the cost of this was the rejection of Jewry by a significant part of Russian public opinion. Arising on the very eve of re-

forms, the opinion that the position of the Jews required change was replaced by other sentiments... At best, the Jewish question was seen as a problem, the solution of which turned out to be more difficult than previously thought... At worst, Jews in the spirit of nihilism were demonized as active enemies of Russian Christian culture, like bloody vampires ready to drink the blood of Russian children. They were presented as a malevolent exploitative force, threatening both the poor and the rich. Public opinion, once showing little sympathy for the Jews, became hostile and skeptical of any solution to the Jewish question. It was a vicious circle" [40, p. 218].

In addition to what is said in the most interesting monograph by J. Klier, already familiar to the reader from my other book: "Russia is gathering its Jews", I would add two considerations ... one general, the other very particular.

What they have in common is that the wave of emancipation and assimilation of Jews is necessarily followed by a wave of Judaism. It is hard not to see the reason for this in the peculiarities of the Jews... No, I do not mean their habit of luring into the forest and eating there now a well-fed Hellene, now a Christian baby! I mean, the Jews turn out to be very strong competitors. It is easy and pleasant to love them, it is convenient for them to sympathize at a distance. But near Zee, they constantly turn out to be very uncomfortable objects for love and sympathy. They are not weak enough... And besides, on any occasion, every two Jews have three different opinions - including about Russian history and culture.

to deal with "them," to allow "them" into the educated Russian class, is to constantly keep in mind these other, perhaps Annoying and offending opinions and assessments. As a result of Tate, a part of society always has a reaction of rejection "Vreev, unwillingness to do business with them, and even fear of the Jew Mi as competitors.

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New interpretation of
the biblical fact:

- Papa! And why was God so angry with us
that he scattered us all over the Earth, among all
peoples? "Well, that's just the way it is said! God
was angry with all the nations and as a
punishment for them scattered us among them! ..

Caricature from the newspaper "New time". Early
20th century

This is a general remark,
according to which in Russia

In the Soviet Empire between 1855 and 1881 everything went on as usual, as always. So it was in Alexandria by the Ptoles and Almohads in Spain, in Italy in the 10th century, and in France in the 20th century.

Remark private with stands in the fact that in Russia it turned out not like everywhere else - in all other cases, a wave of anti-Semitism could

interfere, could irritate, but was not able to stop emancipation and assimilation, remaining one of the social positions, and not the leading one.

In the Russian imp
However, the government closely follows the opinion of the educated society and is guided by it in its policy - it is guided much more than it is commonly believed. If right

government could not replace to make some judgments of the common people, then the positions of an educated, especially metropolitan society

it couldn't help noticing.

But what happened to society? There can be three explanations:

1. Some especially malicious people lived in the Russian Empire

nye and dangerous for all Jews.

2. The Russian people are such that for them the emancipation of the Jews turned out to be especially dangerous. And in general, these people are somehow vicious

NY.

3. Some very special historical events have affected

standing.

In my opinion, all three explanations are valid, which I

trying to show.

82

INTEREST RATE ACT 1887

In 1887, the government also took its own measures so that the Jewish question, more than aspirations, would not be resolved and the assimilation of the Jews would not occur. And then suddenly, God forbid, there would be no such question in Rus'?! And what would happen to all of us then? Who would have made a revolution for us then, huh? Who would teach us democracy?

Well, the government is taking care that we all become vesels - both Jews and Russians. To begin with, it does not complete the emancipation that has begun. By the end of the reign of Alexander II, everything goes exactly to this. It is difficult to say how everything could have turned out, but at least all the participants in the events, including the court nobility, had a complete feeling that the Pale of Settlement was about to be abolished!

Instead, there was the famous law on the percentage rate.

Strictly speaking, there was no special law ... That is, a special law specifically on the percentage rate. There was a completely different law in June 1886 - "On measures to streamline the composition of students in secondary and higher educational institutions" - the notorious "Law on Cook's Children", and its provisions sound like this: "Let the heads of educational institutions accept only such children who are under the care of persons who give sufficient guarantee of proper home supervision over them and of providing them with the conveniences necessary for study.

That is, the law was aimed at preventing the children of the common people from entering educational institutions - "cook's children", if you like.

At the same time, the government instructed the Minister of Education, Delyanov, to issue an UNPUBLISHED circular addressed to the trustees of the educational districts.

Now for secondary and higher educational institutions, "in the form of a more normal ratio of the number of students-svresv to the number of students of Christian denominations" [13, p. 835], 10% of Jews could enter the Pale of Settlement; outside the Pale of Settlement - 5%, and in both capitals - no more than 3%.

To shine! There is a circular trustees of educational districts and principals of gymnasiums must be guided by it. But at the same time, there seems to be no circular! Nobody ordered to reduce the number of accepted Jews!

"Following the Ministry of Public Education" and other departments began to introduce "percentage norms for their educational institutions, and some. ...completely closed them for the Jews" [9, pp. 52-53]. Such were, say, the Electrotechnical Institute,

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KISCHIA

- Pashmatrite, Khaim Shalamonovits, people are roaring at the rushka of the prazhndikeh!

Caricature from the magazine "Sting". Early 20th century

Institute of Communications in St. Petersburg, Military Medical Academy.

Let me note that this was not the decree of the authorities, but the will of the educated class of Russia. So to speak, the voice of the people.

In some private schools in France, the voice of the people led to the fact that they did not accept Jews (and there was a private school in Marseille, which was maintained by Jewish rich people, and the French were demonstratively not admitted to it). The Jesuits did not teach Jews either, just as Christians did not study in yeshivot. But restrictions on the Jews have never been part of the policy of France as a state. It is no coincidence that in the Russian Empire the government initially tried to pretend that it was not it that was pursuing a policy of discrimination.

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However, the people and the government were united in this matter. The government did not even hide the fact that it had introduced the norm. It is no coincidence that the well-known philanthropist and public figure, a major banker Moritz von Hirsch, negotiated with K.P. Pobedonostsev on the abolition of the percentage rate. And Pobedonostsev, with simple-hearted, somewhere even naive brutality, explained the position of his government: they say, it's not at all about "usefulness."

"harmfulness" or "harmfulness" of the Jews, but that "thanks to many thousands of years of culture, they are an element stronger mentally and spiritually than the still uncultured dark Russian people - and therefore legal measures are needed that would balance the" weak ability the surrounding population to fight"" [6, p. 273].

Pobedonostsev even suggested to Hirsch that he contribute some sum to help develop Russian education... after all, the faster the Russian people "develop" the faster it will be possible to give equal rights to the Jews. What is amazing - Hirsch gave money! He gave Pobedonostsev no less than a million rubles. And what is already completely unbelievable is that Pobedonostsev took this money [43, p. 33]!

The percentage rate has existed for almost 30 years. In reality, it ceased to be respected only during the 1916/17 academic year, when the entire Russian state was already floating and crumbling before our eyes.

The Russian government has an amazing ability: even listening to its educated stratum, even focusing on it, to pass such laws that immediately begin to be rejected by this same educated stratum. In the same memoirs S.Ya. Marshak describes how he passed the exams at the gymnasium with round fives, but did not enter because of an incomprehensible percentage rate. Moreover, he passed brilliantly, recited almost the entire "Poltava" of Pushkin by heart, and the director of the gymnasium himself took the boy in his arms, asking: what other poems does he know? So the question arises: how did this director feel about the law on the percentage rate? And the teacher of Russian language and literature who took the exam? They may have fulfilled the law, but what did they think in doing so?

Samuil Yakovlevich was not lucky, but, in fact, the percentage norm was never observed to the end - already because the Russian intelligentsia treated this measure very badly, and officials violated the percentage norm at the first opportunity - at least that was majority.

For example, in Odessa, where Jews made up a third of the total population, in 1894 the most prestigious Richelieu gymnasium studied: 14% of Jews, which is already a violation of the law; in the 2nd gymnasium there were already 20% of them; in 3rd - 37%. In the commercial school, they were 72% of students, and at the university - 19%.

85

In Saratov, during the years when Stolypin was governor there, they were admitted without any norm to the medical assistant's school - in fact, to the medical institute. Up to 70% of the students in the paramedic school were Jews.

All five Sa-brothers

Mu'il Yakovlevich Marshak
received their higher education
BEFORE the revolution.

In August 1909, the government
of the Russian Empire was forced
to raise the percentage rate - up
to 5% in the capitals, 10% outside
the Pale of Settlement, 15% in the
Pale of Settlement. Now rule

is quite logical

Samuil Yakovlevich Marshak
(1887-1964) demands that this
higher percentage be observed! But if, on the merit of the famous Soviet, we take
into account that this year the writer, poet and playwright, at one time at St.

Vorossiysk - 24%, it turned
out - it is necessary not to accept new ones, but to expel already accepted Tykh.

One can, of course, speculate that there were many exceptions to the percentage
norm, that it could be bypassed.

However, the main thing is not that. "Somehow you can get settled" almost always,
there are no words. But the main thing is that every Jewish youth got a very good
idea - he is somehow special! Maybe he was ready to abandon these ideas - they
say, you never know what all sorts of unenlightened rabbis and melameds are
chatting there, and we are already enlightened people, cultured and grimacing at
every mention of racism. But in Europe (even in Germany) an enlightened
Jewish youth really dealt with a state that didn't care if he walked with sidelocks
or with a pectoral cross, but in the Russian Empire it didn't at all. The European Jew
lived in a world where the primitive, archaic ideas of the Jewish environment were
opposed by the enlightenment of both Christian society and the state. And here it turns out
that one can still argue who is more primitive, who is more backward and
unenlightened -

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the Jewish Kahal or the colossal and mighty Russian Empire.

As a result, for this Jewish youth, stigmatized by Russian laws, not modern,
advanced, but the most primitive and backward ideas about himself and the world
around him received confirmation. The measure SEPARATED him from "everyone
else" more surely than any decree of the kahals.

, And at the beginning of the 1890s, a new wave of restrictions began: they
prevented the teaching of Jews in academies, universities
tah and state gymnasiums.

In 1889, the Minister of Justice reported to Alexander Sh that "the bar was flooded with Jews who were ousting Russians, that these Jews, by their specific methods, were violating the moral purity required of barristers." I can't say anything about moral purity, because the Minister of Justice, Manasein, did not write anything definitive about this. But it is known that Alexander III introduced a "temporary rule" according to which "persons of non-Christian denominations" could be made attorneys at law only with the personal permission of the Minister of Justice. And since then, for 15 years, not a single Jew has become a sworn attorney. No one. Even such famous lawyers as O.O. Gruzenberg or M.M. Vinaver, and stayed for a decade and a half as "assistants to barristers". This did not prevent them from speaking in court, in the Senate, from being famous and popular people ... But the fact of the restriction is that.

It was not until 1904 that the way for a Jew to become a sworn attorney was opened again, but restrictions on a scientific career and on public service continued later, practically until the revolution itself.

Very often you hear about this: they say, after all, all these restrictions were not based on ethnicity, but on religious principles! Like, be baptized, and everything will be all right! I do not think that many words need to be spent proving the immorality of the very formulation of the question. Suppose, in the time of Thomas Torquemada, it was still possible to act in this way. "But at the turn of the 20th century, the Russian state authorities could think about moral permissibility, and even about the practical meaning: should Jews be forced to change their faith as a condition for receiving life's blessings?" [6, p. 282].

Indeed, 1890-1909 is the twentieth anniversary... "It is impossible to find a more difficult time in the history of Russian Jews. Jews were forced out of all conquered positions" [41, p. 220].

And in spite of everything, "in the pre-war (before the First World War - A.B.) time, some Jews concentrated in their hands

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significant wealth", which "raised the fear that with the abolition of restrictions, the Jews would quickly become masters in the country" [42, p. 183].

Moreover, there are many Jews in the Russian Empire. So many. There were 115,000 Jews in France in 1900, and 200,000 in Great Britain. In the Russian Empire, according to the 1897 census, 315,000 Jews lived outside the Pale of Settlement alone, the same number as in Britain and France combined. In total, there were 5 million 150 thousand Jews in the Russian Empire - more than in the whole land of the Scots or Catalans. 20% of them were merchants; 14% had "free professions".

As we can see, from 1860 to 1900, Russian Jews resolutely went beyond the borders of the Ashkenazi country. Jewish Russia not only drew closer to Russian, it competed with it. And by the end of the 19th - beginning of the 20th century, anti-Semitism of fear settled in the Russian Empire. The image of that nice, albeit wild, Jew is replaced by another - the image of a cunning, dangerous Jew. Oppressed by the kahal, intimidated by the police, the Jew could arouse in society either sympathy or the instinct of persecution. A wealthy Jew, confidently pushing a Russian away from positions, places in educational institutions and the accumulation of wealth, awakens other feelings - either fear, or envious admiration. This is not at all the Jew who wants to patronize.

But it is time, perhaps, to formulate more clearly what was special about the emancipation of the Jews in the Russian way... In my opinion, two factors worked here:

1. In the Russian Empire, emancipation was carried out inconsistently, and until 1917 it remained incomplete. The Jews have always been, and remain, an incomplete minority.

The complete, unconditional equating of the Jews with the rest of the population took place in Germany and Belgium in 1831, in Holland in 1848, in Denmark in 1849, in England in 1858, in Austria in 1866, in Italy and Sweden. in 1870, in Bulgaria* in 1878.

The emancipation of the Jews in the Russian Empire never ended, taking place in an incomprehensible country, in troubled times, when Nicholas II and then his brother Mikhail had already abdicated. Accordingly, the Russian Empire no longer existed. And the Constituent Assembly, which could introduce (establish) a new form of government, has not yet met. In this incomprehensible state, the Law of the Provisional Government of March 20 (April 2), 1917 "On the abolition of religious and national restrictions" was issued. Later than in any other European country.

2. In the Russian Empire, emancipation was given, and then taken back. And this no longer created a situation of "they don't give rights!", But much more gloomy and unpleasant: a situation of direct betrayal.

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In the end, the government and the entire educated layer of Russia for several decades persuaded the Jews to "enlighten themselves", beckoned them into the educated class of the Russian Empire. But it turns out that as soon as the Jews became indifferent to this propaganda, as soon as they began a truly mass movement in this direction, a mighty wave of government anti-Semitism immediately arises, a real barrier of administrative restrictions is erected.

"It has become established to say: the persecution of the Jews in Russia. However, the word is not right. It was not persecution, it was a series of restrictions, restrictions - yes, annoying, painful, even egregious" [6, p. 284].

The reader is unlikely to expect that the author will agree with the author of the magazine "Lechaim" ... But you have to! "It is unlikely that even under a microscope anyone will discern the difference between 'blatant embarrassment' and persecution" [43, p. 29]. The article I'm quoting from is generally ridiculous and vicious. But it's true — who and in what microscope?..

Well, all right: administrative restrictions - "constraints" - are the affairs of the state. How does society treat Jews? The intelligentsia, apparently, does not support their government very actively, but quite often they do not support the Jews so much either. And because of the inclination to a quiet life, and, let's say, not always having something against "constraints." As for the masses of the people, we will soon see them in action.

Chapter 2

What did the people think?

He will wake up again, giant people! And the
current of his free thoughts Will rise
like fluff from Jewish featherbeds In the days of
awakenings of the people.

I. Huberman

EVENTS OF 1881

They say that when the news of the death of Alexander II reached the society, excitement, sometimes turning downright into horror, seized educated Jews. Like, now it starts! Why such fear? Where does the confidence come from that the assassination of the tsar will somehow affect the fate of educated Jews,

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the fate of the Jews in general, on the Jewish question? After all, killer! Alexandra P was involved in only one Jewess, Gesya Geman, then far from being in the first roles.

There can be two explanations, with all the variety of variations! items inside each of them:

1. The Jews had such a persistent reputation as enemies of the existing regime that the wrath of loyal subjects was bound to fall on them - regardless of the real world.
news. :

2. The position of the educated Jews depended solely and exclusively on the will of the king. Moreover, a very specific king - Alexander TsP. As soon as he disappears, these people are also finished. In any case, there was excitement.
Just

6 weeks on, le regicide - and pogroms "suddenly with a huge epidemic!

by force they seized a vast territory" [44, p. 611].

As for the "territory", however, it makes sense to make a clarification: in 1881 there was not a single pogrom either in Belarus, or in Poland, or in Russia. All the lousy events it is! kind occurred on the territory of Ukraine and New Russia, that is, first of all, where in the 18th and 18th centuries the atrocities were Khmelnytsky, and then the haidamaks of Zheleznyak and Gonta.

The Emperor was assassinated on March 1st. On April 15, the first pi thunder occurred - in Elizavetgrad (now Kirovograd). It all started with a certain top: a tradesman spread a rumor: they say that the Jews killed the kings and were ordered to kill them all, but the authorities hide this. It is very possible that there was some particular provocateur ... But how easily his crowd of thousands of people obeyed him! How, it turns out, there were no such people in order to "beat and save"! Not only that, the brew! There was porridge in Elizavetgrad, and peasants also rode in carts from neighboring villages and trees - they wanted to profit from the property of the robbed Jews.

The garrison stationed in Elizavetgrad was not ready for anything like this and was inactive. The arriving cavalry units stopped the pogrom on April 17th. According to some reports, the wounded and raped were not killed at all during this pogrom, only the property of the Jews was hunted. According to other sources, one Jew would have been killed. This message is somewhat strange ... however! let us quote it in full: "... one Jew was killed. The pogrom was crushed on April 17 by troops who fired into the crowd of thugs" [1 p. 562]. The strange thing is that they were shooting at the crowd of thugs, but still kill only one Jew ... The soldiers either missed every single one of the thugs, or deliberately hit them above their heads - is it necessary to understand all this? Or is everything simpler - no one else is interested in the compilers of the "Crimson Jewish Encyclopedia"? Are Russians for them such a two-legged fauna?

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Already from Yelizavetgrad, the pogroms spread to the villages and villages; went to the Odessa province, especially to the village with the wonderful name of Ananyino and to the entire Ananyevsky district. In the villages, the rioters mainly broke taverns and stole alcohol. .

In Kyiv, on April 23, troops prevented an outbreak that threatened pogrom by dispersing the excited crowd. But on April 26, the pogrom in Kyiv resumed, and it was almost the strongest of the pogroms of 1881. Regarding its consequences, the same "Concise Jewish Encyclopedia" will report that "several Jews were killed" [45, p. 562], or the pogrom "managed without human casualties" [18, p. 256].

The pogroms spread widely throughout the Kiev region, took place in a good fifty villages, in Konotop, Nizhyn, Romny, Pereyaslav, Bo

Isov, Aleksandrovsk, were thrown into the villages of Poltava, Chernihiv, Yekaterinoslav provinces. Basically, there was a looting of the property of the Jews, both in their private homes and belongings.

taverns and shops lying to them. In some cases, these were some kind of micro-pogroms: for example, about one pogrom in the Chernihiv region, it is known that it consisted in plundering a ready-made dress store. So what was it, one wonders: after all, a pogrom or local criminals decided to "go to work", hiding behind the "necessity" of "beating and saving" and "royal command"?

Then a pogrom in Odessa... There were already pogroms here in 1821, 1858, 1871, but their mechanism was completely different. These pogroms were carried out mainly by the Greeks. They were both the main participants in the pogroms and the organizers, attracting... it is clear what kind of contingent. Witnesses of the outrages tell that no one touched the Jews themselves, the pogromists only destroyed their property. And near watch shops, for example, there were piles of fragments of clocks broken on the pavement.

As for "they didn't touch it with a finger," it's hard for me to believe, because at least one Jew should have at least tried to protect his property. And who hit whom harder in this case - honestly, this is secondary.

The main thing is that by 1881 the authorities in Odessa already had the necessary experience. Several times the rioters gathered in crowds, preparing to attack the Jewish part of the city, and the authorities dispersed the crowd in advance. And then they caught the most aggressive ones and "placed them on ships drawn away from the shore" [44, p. 613]. The massacre stopped by itself.

The modern "Concise Jewish Encyclopedia" writes that the pogrom in Odessa lasted three days [45, p. 562], apparently confusing it with later events.

Everyone who dealt with this issue at that time noted: "The government considered it necessary to resolutely suppress attempts

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violence against Jews" [8, p. 826], "Firearms were used to protect the Jews from the pogromists" [17, p. 222].

Specific facts are also cited: in Borisov, "soldiers shot and killed several peasants" [44, p. 613]. The modern "Concise Jewish Encyclopedia" reports that "in Nizhyn, the troops stopped the pogrom by opening fire on a crowd of peasant pogromists; several people were killed and wounded" [45, p. 562-563].

We note two circumstances:

1. Researchers at the time believed that the government had done everything necessary to protect the Jews.
2. Killed and seriously wounded Jews are numbered literally in units. Judging by all the data, the rioters were killed and wounded much more - after all, the army fired into the crowds, and every time bullets hit someone. Unfortunately, there are no exact statistics.

EVENTS IN BALTA

In his report on the pogroms, Director of the Police Department V.K. Plehve wrote about the insufficient measures taken by the police in some places. It was in this place that Alexander Sh made a note: "This is unforgivable." Indeed, in the spring of 1882, the government took action in advance. Two squadrons of dragoons and two companies of infantry were sent to Konotop (the soldiers were provided with apartments by the local Jewish community). In Odessa, a Cossack patrol rode around the city on Easter.

Even where on the eve of Easter unrest began (in Med: zhibozh, Letichev, Podolsk province, Dubossary, Kherson region, Karpovichi, Chernigov province), troops and in-. The Licia stopped them without much difficulty. The city of Balt, Podolsk province, was a sad exception — the necessary measures were simply not taken in this city.

In Balta and its environs, there have long been rumors that "the king does not like the Jews either," and there were many examples of what some later called Jewish impudence. According to the results of the events, the head of the Podolsk provincial zhan-. The Darma Administration wrote to the State Police Department: "The Jews themselves are largely to blame for the riots: as soon as they see that power is on their side, they become defiantly impudent. In Letichevo, the riots began as a result of the fact that four Jews beat one Russian. Jews out of fear. they tell completely fictional things that excite the people. So, an unknown Jew told the coachman that. as a result of the Baltic unrest, two hundred people were shot in Kyiv. To the answer of the coachman that this cannot be, the tsar:

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ordered people to be shot for this, the Jew explained: no, it's true, the tsar loves us, we pay money" [36, p. 63].

That such nonsense can only be carried from a complex of inadequacy (Jewish "impudence" is very often rooted precisely in this personality trait) - there is no question. But the coachmen, as far as I know, did not read Freud's grandfather and did not graduate from psychological departments. If you wish, you can also see in this the natural stupidity of the Russian people and their primordial hostility to everything intellectual, but all these arguments are already a big fan. And the situation itself, of course, is provocative, and this Jew should have been awarded a large medal: "For organizing pogroms." Alas, there is no justice in this world.

Knowing about the rumors and mutual dissatisfaction, the heads of the Jewish community proposed to settle in the city for the time of Easter "about twenty guards" - that is, policemen. To which the "wise" authorities of Balta replied in the spirit of "this will not help" (and what will help, it is permissible to ask? In other places, this is exactly what helped).

It all started simply: on March 29, the boys started throwing stones at the windows of Jewish houses. Several adult Jews chased after the hooligans, who hid in the building of the fire tower on the cathedral square. Russians (or rather, Ukrainians; ethnic Great Russians never lived in Podolia) appeared, protecting teenagers. Crowds gradually accumulated on both sides. The police began to disperse them and showed bias: they arrested several Jews and demanded from the rest that they "stop rebelling."

Unfortunately, people, even those who are far from anti-Semitism and generally hostile to Jews, convey the events as if only Christians were participants in the events. It is known that there was a rumor: they say that the Jews broke the glass in the cathedral. And one more thing: "Jews are beating our children!" But what rumors were going on in the Jewish community, we don't know.

We only know that on the 29th fights broke out between Jews and Christians, and a pogrom began. Could it have been stopped immediately? Probably. At least some representatives of the local intelligentsia more than once managed to dissuade the rioters from breaking into some streets (especially if respected and famous people lived there). Archpriest Radzionovsky stopped the excited crowd many times. It was probably possible, if not quite to stop the pogrom, then at least to convince the crowd to "satisfy" with one or two wine cellars.

On the morning of March 30, the massacre broke out with renewed vigor. The city authorities gathered over 500 peasants in the surrounding villages.

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They were told that it was necessary to stop the riots... But the peasants did not understand what kind of riots they were talking about; they decided that it was necessary to suppress the Jewish revolt, and joined the pogrom.

At the same time, the police chief disappeared somewhere; during the pogrom, no one had ever seen him. The military chief Karpukhin patrolled the city, but what was the use if he did not interfere with the violence and even ordered the arrest of several Jews who resisted the robbers. The police and soldiers were either neutral or joined the rioters. There was an episode when, in response to the screams of a young Jewish woman who was being raped by a crowd, and her mother, "a drunken policeman appeared, who, while standing, attempted to rape his mother, but, being drunk, was not able to do this" [36, p. 63]. This message is also from a letter from the head of the Podolsk gendarmerie department "upstairs".

When the local intelligentsia rushed to the authorities with a demand to stop the pogrom, they answered briefly and clearly: "It's none of your business."

The riots continued throughout the day. For a day and a half, 976 houses, 278 shops, 31 wine cellars were damaged or destroyed, material loss was caused by one and a half million

rubles. That the Jews desecrated the cathedral remained a rumor, but the thugs "in response" desecrated seven city synagogues and chapels, destroyed a Torah scroll found in a private house.

211 people were injured, 39 of them seriously. 12 killed or later died of wounds. 20 cases of rape were recorded. No Christians were killed, several were wounded, and lightly. There were no raped Christians either.

On the night of March 31, Governor Miloradovich appeared with troops. The Governor spoke in person, posted signs on the streets and warned that if the unrest continued, he would order the troops to use their weapons. He also ordered to hand over all things stolen from the Jews. And he warned that whoever did not surrender would be held accountable to the fullest extent of the law, as for robbery (many surrendered).

50 people were arrested; The right-wing press accused the governor of not arresting a single Jew, but of releasing those who were arrested. To which Miloradovich replied that he did not arrest people who were protecting their families and their property.

After fading away in the Balta, the pogrom moved to the county, where the people-bo-driver smashed the Jewish colonies, destroyed even poultry and livestock, until they were pacified by the troops.

Almost all those arrested were sentenced (including jury trials) to various terms, two of them to death by hanging and three to hard labor for 15 years. Apparently they deserved it.

The most unpleasant thing in this story is the attempts of the local authorities to present the events in the form of a "Jewish rebellion." K it

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mu - and the arrest of the Jews, who were presented as "instigators", and the call of 500 peasants who played the role of reinforcements. The authorities from Balta were also officially informed about the "rebellion of the Jews", and Milo

Adovich came with troops to suppress the Jewish revolt, and not to stop the pogrom at all. The intercession of Archpriest Radzionovsky, the local intelligentsia, the consequences of the pogrom, which he saw with his own eyes, forced Miloradovich to quickly change his mind about what was happening.

Already on March 31, the marshal of the nobility Byalogorodetsky summoned Rabbi Shapiro and told him: "Tell your Jews not to slander the authorities before the governor and not to complain about Christians, otherwise it will be even worse for them: until now their property has been robbed, and then it can even come to a massacre.

I am pleased to inform you that the Jews were not afraid that the "bosses were doing something wrong" in their testimony, and that Governor Miloradovich fulfilled his official duty to the end. The local authorities parted ways with the grain towns, and the fame of them spread throughout all of Great Rus'.

After these events, the Russian government in 1891 introduced a new article into the Criminal Code: "On responsibility for an open attack of one part of the population on another." The same result, in its own way.

Kishinev pogrom of 1903

On the eve of the pogrom, 50,000 Moldavians, 50,000 Jews, 8,000 "Russians" lived in Chisinau - that is, they did not lead Korosses, of course, but Little Russians, Ukrainians. Here, too, it sparkled and rumbled for a long time, as in Balta. On April 6, 1903, everything also began as "the usual clashes between Jews and Christians, which always took place in recent years (emphasis mine. — AB) at Easter."

According to police protocols, "in recent years, fights between the Jewish and Christian populations were constantly repeated at this time," but "the police did not take any exceptional preventive measures" [46].

On April 6, everything began almost like in Balta: the boys threw stones at the windows of Jewish houses. The bailiff and the policeman tried to detain them, but they themselves were "showered with stones." Adults also appeared, and "the failure of the police to take decisive action" led to the destruction of two Jewish shops and "several lockers."

The police arrested up to 60 people.

21 years ago, in Balta, this could have given a result, but, as you know, the world is becoming more and more progressive. The arrests did not stop the rioters.

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On the morning of April 7, both Jews and Christians began to behave restlessly. Their groups clashed. In addition to bladed weapons and sticks, the Jews also had guns, "from which they shot at us from time to time," and bottles of sulfuric acid, from which they sometimes splashed at passers-by. I note two things:

1. The Jews were clearly better armed, but there are no data. nyh that the shooting did at least some damage to the Christians.
2. Acid from bottles was intended not only for pogromists, but for all goyim passers-by in general. What is no longer "impudence", but a direct crime, not justified by self-defense.

The Christians were warmed up not only by drinks, but also by the stories of the victims about how Jews offend passers-by: they shoot at them, douse them with acid. There were also rumors: about the ritual murder of a boy in Dubossary, about a Christian servant who was killed by that Jew (although the investigation showed that she had committed suicide). Incidentally, an article about the bloodless corpse of a boy was published in the newspaper Bessarabets, but the information reported in the article, of course, was not confirmed.

There was a new rumor: the government allowed Jews to be beaten because they were enemies of the throne and the fatherland. Ah well?! By the middle of the day, the actual pogrom began: groups of Christians began to invade different parts of the city, destroying the property of the Jews. The police took action, but there were few of them, there was no leadership, and each policeman acted in fact at his own discretion. In the troops on the occasion of Easter, many officers were on vacation, the army was poorly managed, indistinctly. If the troops were called in, they, as a rule, did not catch the pogromists and did not keep up with the events.

And here "part of the Jews, armed with revolvers, resorted to self-defense and began to shoot at the thugs ... from around the corner, from behind the fences, from the balcony ... aimlessly and clumsily, so that these shots, without bringing the Jews the slightest help, aroused a wild revelry of passions among the thugs. At the same time, "the houses, in the windows of which icons and crosses were displayed, were not touched by the outrageous people" [46, p. 340].

The brutalized mob went from destroying the property of the Jews to violence against the Jews themselves. The Jews continued to shoot, and "especially fatal for the Jews" was "the shot that killed the Russian boy Ostapov." From 1-2 o'clock in the afternoon "violence against the Jews took on an increasingly severe character," and from 5 o'clock "a whole series of murders" took place. At about half past four, the crazed governor with the "speaking" surname von Raaben (Rabe - in German "crow") handed over command to the head of the garrison, General Beckman. He divided the city into sections and began to move parts from one square to another, whereas before they were "randomly scattered around the city." "With this

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Jewish children and teenagers - victims of the pogrom in Yekaterinoslav

At the same time, the troops began to carry out mass arrests of disorderly people" [47, p. 340]. By evening, the pogrom had subsided.

The city looked like after a good bombing or long street fighting: a little less than a third of the houses, 1350, were damaged, 500 Jewish shops were destroyed. 816 people were arrested, of which 664 were prosecuted, apart from murder cases.

"All the corpses ... found 42, of which 38 Jews." Pro-

The protocol of the medical department of the Bessarabian provincial government recorded "a total of 456 wounded, of which 62 Christians ... 8 with gunshot wounds" [46, p. 4]. Of the wounded - 68 policemen, 7 "military ranks" (the figures contradict those given above ... Or were the townspeople counted separately, and the military separately?). One of the soldiers "received a burn on his face with sulfuric acid."

Other authors give information that differs very little from these. Frumkin names the figure of 45 murdered Jews [48, p. 59], I. Bikerman - 53 killed [49, p. 57], "Concise Jewish Encyclopedia" - 49 people [18, p. 427].

The Chisinau pogrom turned out to be a kind of frontier. This is the first pogrom of a completely new type, not similar to the events of 1881-1882.

Firstly, during this pogrom, people were no longer just squandering or looting other people's property. Opponents tried to injure or kill each other. This pogrom really takes us back to the times of pogroms in Germany in the 15th century.

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Secondly, this pogrom is expected. The authorities could well prepare for it, if they had such a desire. Another question is that the authorities are lazy, sleepy, like the Russian Empire, which is fading into oblivion. They pass over their ears and eyes a lot of signs that now it may well begin ...

And the Jews are ready for it - they armed themselves in advance!

Thirdly, is it a pogrom at all? Still, a pogrom is when "one part of the population openly attacks another." Now, who is attacking whom? In Nizhyn and even Balta, the Jews were rather passive defenders of their homes and their part of the city. And they didn't have weapons either.

Too little is known about the Kishinev pogrom, and I cannot say whether the Jews had guns of a hunting or combat type. How and where did they get the revolvers. It is unlikely that calm, decent cutters and pharmacists went and began to legally buy weapons ... Moreover, revolvers are not used either in duck hunting or on large animals. Apparently, the weapons were still smuggled, that is, they came in violation of the laws of the Russian Empire.

The "pogrom", as you remember, began with the fact that the Jews began to shoot at Christians, splashing sulfuric acid AT PASSERS-BY, that is, calling a spade a spade, they attacked the Russian population. And then the Jews were by no means innocent victims of violence. Their revolver shooting is surprisingly ineffective: for the whole day, for the entire time when several dozen people lost their lives, only 9 hits - the unfortunate "boy Ostapov" and 8 wounded who were helped. If you remember about the "frequent revolver shooting" at the same time from different places - incredibly bad shooting.

But the quality of this shooting is a second question. The main thing is that the Jews "started first" and then also used weapons. As they knew how, they used it; but it turns out that they WANTED to kill and injure Christians. They prepared for this, and if the Jews did worse, they nevertheless did what they could: they shot one Christian, killed four with knives, wounded many, including a soldier who was splashed with sour toy ...

There were not much more Christians in the city than Jews: 58 thousand to 50. If they "won", that is, they were able to kill more Jews, destroyed almost the entire Jewish part of the city, then there is only one reason for this: they turned out to be the best fighters, than the Jews.

An ominous fact: the property of the Jews was almost never plundered, it was almost always destroyed. There were 20 rapes in Balta. Twenty years have passed, and now no one has begun to "disgrace" Jewish women in Kishinev. Three claims were filed

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but one of them was rejected immediately, and the other two were not confirmed after an investigation conducted by the prosecutor of the Odessa Court of Justice A.A. Lopukhin [46, p. 172-173]. So, they were not going to rape or rob. Here they went at each other with other goals: to beat, to kill.

But where, excuse me, is the pogrom here? That is, there are also elements of a pogrom here - because Christians seek to destroy the property of Jews, destroy their homes. But all this is only a fragment of the general picture, a certain way of conquering, destroying pro
tivnik.

And mainly here, firstly, a civil war: some subjects of the Russian Empire are at war with others. One of the parties resorts to pogrom as a method of conducting military operations - the destruction of the property of the enemy. It is one of the sides - because when the Jews staged a Christian pogrom, they did not destroy any shops and stores, or the personal property of Christians. But the pogrom is only a fragment, part of the events.

Secondly, this is pure tribalism. The very word "tribalism" was born during research in the "new" states of Africa, just liberated from colonialism. In such states, a struggle very often arises, and even a war with the use of weapons of two tribes. In Chisinau in 1903, two tribes clashed - Jewish and Christian. The Christian one turned out to be stronger, but if things had turned out differently, there would have been a Christian pogrom...

Do you know what is the most interesting? The events in Chisinau were understood by very many Jews: "one must study." For example, Zeev Zhabotinsky literally said the following: "The Chisinau massacre played a major role in our public consciousness, because then we paid attention to Jewish workers.

sost" [50, p. 43]. Cowardice or simply inability, lack of experience? This question is not asked.

Should we bemoan the fact that your people have no experience in killing and encourage them to acquire it? For Jabotinsky, apparently, it is obvious: of course, to acquire as quickly as possible.

Finally, what does it take to call Jews brave? Exterminate to beat not four, but four hundred people? Shoot Christians with machine guns? Blow them up along with the cathedral? Drop an atomic bomb on a Christian part of town? Zhabotinsky also does not answer this question and does not give specific advice.

The most prominent writers and public figures of Jewish origin - Dubnov, Ahad-Gaam, Rovninsky, Ben-Ami, Bialik - called for the creation of their own armed forces: "Brothers ... stop crying and begging for mercy. Don't expect help from your enemies. Let your own hand help you" [51, p. 377].

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The "Jewish self-defence units" began to grow like mushrooms. Calling a spade a spade, these were what in our time are called "illegal armed formations". They appear quite often in various troubled countries, but everywhere the government, as long as it has enough strength, disarms such formations, and judges those guilty of illegally transporting weapons (and condemns them, sentencing them to long terms).

There are two things to note here:

1. For 14 years of its further existence, from 1903 to 1917, the government of the Russian Empire did not

About ME never disarmed a single
T , leader of the Zionists < > h
Russian Empire, one of the new "detachment of the Jewish

organizers of the mass resettlement of the Moddefense" and did not betray the Jews to Palestine. Author court its organizers. famous response to complaint 2.
There has never been a

Odessa Jews were given nothing resembling

"Christian self-defense detachment" - that is, an "illegal armed formation" of Christians to attack Jews.

If it is easier for you to survive this information, then consider that I am a vicious anti-Semite, since I dare to say such things. But facts are a very stubborn thing, it is rather difficult to accuse them of anti-Semitism.

GOMEL POGROM

I wonder who should be judged under the article about "an attack of one part of the population on another" after the events in Gomel on August 29? Because in the quiet Belarusian Gomel, a self-defense detachment developed under the leadership of the local Bunda, and on March 1, 1903, this organization celebrated the anniversary of the "execution of Alexander II": it went out of town and fired revolvers at portraits of the sovereign. Then they drank vodka, danced ... In a word, they had fun as best they could.

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However, according to police reports, in other cases, "some residents of Gomel had the opportunity to observe entire teachings of Jewish youth ... outside the city there were up to a hundred participants."

"The total armament, on the one hand, the awareness of their numerical superiority, on the other, raised the spirit of the Jewish population so much that among the youth they began to talk not about self-defense, but about the need to avenge the Kishinev pogrom." Really! After all, only five Christians were killed in Kishinev, and almost forty Jews. Gewalt! From the point of view of tribal morality, it is really necessary to take revenge.

"The Jews of the city of Gomel ... began to behave ... directly defiantly; cases of insulting the peasants and workers, both in words and in deeds, began to be repeated more and more often.

The chance was expected, and, of course, it presented itself: on August 19, 1903, a herring trader Malitskaya and a certain Shlykov fought in the market. According to some reports, Malitskaya spat in the face of the buyer, according to others, she hit him with a herring. One Caucasian person even suggested that Malitskaya performed a national dance with herrings and accidentally hacked at Shlykov ... But we reject this hypothesis as frivolous.

What Shlykov did to Malitskaya, history is silent, but several Jews attacked Shlykov and began to beat him. Several peasants tried to drag him away, but then conditional whistles rang out, calling the Jews, and this "immediately aroused the entire Jewish population of the city." "From everywhere there were shouts: "Ev-

yards! Jews! To the market! Russian pogrom!“.

“Having abandoned their purchases, the peasants ... hastily began to leave the city. Eyewitnesses testify that, overtaking the Russians, the Jews beat them mercilessly, beat old men, beat women and even children. One girl, for example, was pulled off the wagon and, grabbed by the hair, dragged along the pavement. The peasant Silkov stood aside, eating a bun. A Jew ran up to him, stabbed him in the neck with a knife and ran away, hiding in the crowd.

Until evening, "the Jews beat the Russians, and mainly the peasants, who ... could not offer any resistance both because of their small number ... and because of the lack of means for self-defense." Well, they are stupid, Russian peasants, because the most miserable become businessmen in the land, this is "known". Wouldn't they have stocked up on revolvers, and even better - machine guns ...

The "indictment" of the local prosecutor's office testifies that the events on that day "certainly took place. character of the Russian pogrom. It is interesting to note that there were also Russians who were saved by the Jews from the excesses of the crowd - for example, a brutal crowd pursued a certain officer, and this officer was hidden by the rabbi

ayants.

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Even on September 1, the workers did not have revolvers, when, after the whistle for lunch, they began to go out so excited that the police immediately blocked the bridge leading to the Jewish part of the city. Then the workers spread out along the side streets, where "stones flew into the windows of the nearest Jewish houses." Not only the rioters, but also the police were attacked by the Jews that day. The bailiff, who was trying to restore order, was knocked down by two bricks that fell in the back from the Jewish crowd. The bailiff fell and lost consciousness. "The Jews killed the bailiff!" shouted the Russian crowd, and "began to violently smash the Jewish houses and shops."

Only a company of soldiers was able to stop the riots, during which the Jews threw stones and fired revolvers at the military. The company fired twice at the rioters, there were several killed and wounded by soldiers. On this day, Jewish youth attacked the Russian crowd, did not want to disperse, and even threw stones at the police and the military and fired. Well, they didn't want an end to the pogrom; they wanted to fight the Russians, "to avenge the Kishinev pogrom." Especially often, Jewish militants attacked lonely Russians, killed a peasant and a certain beggar - probably the worst enemies of the Jewish people.

By evening, after the second volley into the crowd, the pogrom stopped. The number of those killed varies widely: from 5 Jews and 4 Christians to 20 killed on each side, plus several wounded policemen and soldiers. As we can see, in any case, the losses are approximately equal, and only Jews tried to kill soldiers and policemen.

Descriptions of these events by contemporary Jewish authors

missing. From their point of view, there was none of this: no Jewish crowd armed to the teeth, no shots fired at the Russian workers, at the police. There was no attack on the peasants in the bazaar, who were hated by the Jews for some reason. All this was probably invented by the anti-Semites in the editorial office of the Bessarabets newspaper and, not otherwise, on the orders of the police.

But the contemporaries of the events were sometimes frank. "The Gomel pogrom did not take us by surprise. They had been preparing for it for a long time, immediately after the events in Chisinau, they began to organize self-defense" [52, p. 69].

Now, perhaps, Bialik and Zhabotinsky could no longer despise Jewish obedience so much.

EVENTS OF 1905

It is difficult to write in detail about this second wave of pogroms: the chain of events is too complex to be analyzed. The pogroms of 1905 took place against the background of the revolution, that is,

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actually in a country engulfed in civil war. Here passions for tribalism are closely intertwined with passions for politics. And the Jews ... well, what can you do! The Jews in the revolution of 1905 were the most passionate agitators for the overthrow of the existing system, the most active participants in demonstrations and demonstrations.

It makes no sense to talk briefly about these events; to talk in detail means writing a whole library - and all about one Kiev pogrom. Therefore, I will give only a few theses, sending the reader to sources that are quite accessible to him.

nikam.

Everywhere, including in the two most famous pogroms of that time - the Kiev pogrom of October 13-20, 1905 and the Odessa pogrom of June 13-18 - events follow the same scenario:

1. Revolutionary agitation begins, and the Jewish youth plays the most prominent role in it.

In the course of these demonstrations, revolutionary youth (both Russian and Jewish, but Jewish in number) perpetrate violence against students and high school students who do not want to take part in the events. Jewish workers inflict violence not only on the owners of enterprises, but also on those workers who do not want to strike and participate in the revolution.

Then the violence against the rest of the population begins. For example, when in Kyiv people caught in the street are forced to shout "Down with the tsar!" or "Hurrah for the revolution!" It is the Jewish youth who are most active in this.

2. During manifestations, rallies, demonstrations, the feelings of the Russian population are offended many times. The Jewish youth (you can't get away from it!) are shooting at the portraits of the tsar, demonstratively tearing them apart, shouting insulting slogans. A certain "red-haired Jew" stuck his head through the portrait of Nicholas II and yelled: "Now I am your king, worship!".

"The immediate cause for the pogrom (in Kyiv) was the insult to the national feeling by revolutionary demonstrations in which the Jewish youth played a prominent role." Again it is "youth"! Some Kievans, who willingly hid the Jews, did not let the Jewish youth in. Curious...

In Odessa, it's the same: here they drove through the streets a stuffed animal without a head with the inscription: "Here is autocracy", they carried a dead cat, collecting money "for the death of Nicholas" and "for the funeral of the king." In Odessa, there were shouts from the crowd of the notorious "Jewish youth" to the crowd of Russians: "We gave you God, now we will give you a tsar!", "Now we will rule you!".

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It is curious that modern Jewish historians also try to attribute this cry, confirmed by many witnesses, to the account of "anti-Semitic journalism" [53, p. 220].

3. During the revolutionary events, it was the Jewish youth who showed repulsive cruelty. In the same Odessa, a crowd of Jews with red flags chased two policemen for a long time. One escaped through the attic and roof; the other, with the Georgian surname Gubia, foolishly hid in the attic, and they mutilated him so much "with stakes, axes, iron sticks" that he died on the way to the hospital, and then the janitor found his severed fingers in the yard. By the way, here is a characteristic example of the Russian pogrom, in all its glory, a demonstration of the courage of the Jews who seek liberation with their own hands. Jabotinsky and Bialik can rejoice, and the ghosts of Joshua and Mordochai can joyfully dance "Hava Nagila" against the backdrop of tribal deserts.

Perhaps it was not good on the part of the Russians, it was wrong to notice the nationality of these criminals. I will not argue. But here they are, such bad ones, "for some reason" noticed that the Jews behave differently in the revolution than the Russians. For a strange reason, they didn't like it, and the pogrom became a reaction ... let's put it this way: not the most educated and reasonable part of the Russian population

leniya.

4. When the results of the events are summed up, it turns out that in Odessa alone more than 500 people died, of which over 400 were Jews. But very many of them were not victims of the pogrom at all, but the most active participants in the revolutionary events, who died with weapons in their hands.

By the way, and during all these events, what happens is that I

noted for Chisinau - frequent, noisy and very inefficient Jewish shooting from revolvers.

Yes! I promised to give references to the literature. You will read about the Kiev pogrom in the book by V.V. Shulgin [54], about Kiev and Odessa - in Solzhenitsyn [6, p. 362-408].

How!!! yells another "democratic-minded" person. Don't you know that they are vile anti-Semites! They cannot be read! Can't quote! If Burovsky recommends reading them, he himself is a vicious anti-Semite! If the reader reads these books, he will be exposed to anti-Semitic propaganda de!!!

The answer is simple: I remind you once again that I owe nothing to anyone. Not a single political force. And I don't care what social or political position this or that author takes. I'm only interested in how about the author's facts? So, I report: Shulgin and Solzhenitsyn are the most objective, they provide the most references to sources. The facts cited by Shulgin and Solzhenitsyn have not yet been

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couldn't dispute it anywhere. All polemics with them up to now have been reduced to cries of "but we don't agree!" - but without argument. Or to the "name-callers": "They are anti-Semites!!!". That is, to assess the personality of the authors, and not written by them. I don't really care if they are Semites or anti-Semites, "good" or "bad". So if someone is not satisfied with the position of Shulgin and Solzhenitsyn, this is the business of those who are not satisfied with it, and nothing more. Not mine. And not

reader.

AN ATTEMPT TO ANALYSIS

The most important thing that can be said about the events of 1881 is that they broke out spontaneously, absolutely no one expected these events, and, perhaps, the government expected least of all - it constantly lagged behind, lagged behind the events. Only in the spring of 1882 decisive measures were taken, and they immediately gave results.

What actually happened? Pogroms took place in places where anti-Semitism is a traditional, habitual phenomenon. The main contingent of the pogromists were "local people who, for a variety of reasons, wanted reprisals against the Jews - they pasted draft proclamations, organized the main cadres of pogromists, to whom hundreds of people soon voluntarily, without any exhortation, joined, carried away by the general loose atmosphere, easy money. There was something spontaneous about it. However... even crowds inflamed with liquor, committing robberies and violence, directed their blows only in one direction, towards the Jews - unbridledness immediately stopped at the threshold of Christian homes" [6, p. 215-216].

Speaking about Russia, it is generally very difficult to express an opinion that is fair for the whole country, for all its historical parts. In the very root of Russia - All-Russian Russia, as many testify, it would be a thankless task to look for any anti-Semitic tendencies even in the scum of our common people [59, p. 827]. You can find a lot of examples of this, even a telegram that the Jews of the Belarussian town gave to the merchant M.F. Morozova, a well-known philanthropist. "Our synagogue burned down ... give me money!" The merchant gave money. Or when the peasants in the Usman district do not like a doctor named Smirnov, he is very rude to his patients. And his successor doctor, named Shafran, just fell in love, and for many years he enjoyed the love and grateful respect of the whole neighborhood.

All this is true, but in another part of Russia, in Little Russia, anti-Semitism is traditional, going back to the times of "zh!dv-arendar!v" and Khmel'nitsky. The pogroms started here.

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Of course, the change in the mood of society, which was discussed in the last chapter, also played a role. After all, the anti-Semitic press also did its job: it formed the image of an enemy of the people and an enemy of the state. Even illiterate people in Russia were usually sensitive to the position of "those at the top"—too much depended on it. And if the "bares" and the "educated" began to think this way, then it turns out that the Jews are precisely the enemy for whom no one will exact from the pogromists.

Feast in the synagogue in Dubrovna Not ready for the events and (Belarus) about the end of the broad circles of Jews. Pos of rewriting the Torah scrolls. they will snap out of a photo of the early twentieth century revolvers, they will start an orga

to lower the "self-defence" detachments, to attack the Russians first ... So far there is nothing on

kind.

The people of the educated stratum of Russia are not ready either, regardless of their origin. They simply do not understand what is happening and come up with the most fantastic explanations for events.

opinion.

One of these explanations was then and still is: a revolt of the mob, an outburst of anger of the lumpen, a criminal element. This idea does not stand up to the slightest scrutiny. Even if there were some places without criminals and vagabonds, they were not the backbone of the pogromists.

Just one of the most striking phenomena: the most ordinary people took part in the pogroms, not at all some inveterate scoundrels or scum, but sober, decent men. Sometimes one gets the impression that they are not very ready for what is happening, and their own actions are either inspired by someone or something. They themselves cannot explain what kind of fly bit them and what and why they did it.

At the same time, Jewish houses and shops were often robbed by those who were well acquainted with their owners. The regulars smashed the wine racks, and those who were in them "led" the crowd on the benches.

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bought many times. This is completely mysterious to me, but an undeniable fact. In fact, it is known that even the Nazi government tried to carry out all the actions with the hands of people from other regions of the country - so that the performers would not collide with acquaintances.

And it is no coincidence that the phenomenon of "people's diplomacy" arose - when the most "simple" people of different nations meet and begin to communicate, all conjectures and stereotypes immediately become obvious, the walls of the most malicious and ingenious fabrications collapse. The main thing here is to transfer people from the state of abstract enmity to "foreigners in general" to communication with concrete people. Not for nothing that even "Crystal Night" in Germany demanded a repetition. No, no, every SS man was a staunch anti-Semite! He "knew for sure" that the race hostile to the Aryans should be destroyed, and he was ready to try with his own hands to achieve this good goal. More often than not, the SS warned only one Jew... Only one! This was a Jew, about whom the SS man knew for sure that this particular Jew was a good one. It could be a neighbor, an old friend, it could be a lady whom the SS all looked after 20 years ago, or a kiosk from whom he regularly bought "Völkischer Beobachter" ... It doesn't matter! He warned one "his", "good" Jew, and as a result, the entire Jewish population of Germany was warned. After all, every German had his own "good" Jew...

And here, in a small town, where everyone knows everyone, they beat and rob acquaintances! This is suggestive... In Chisinau, Meer Weisman, who was blind in one eye, was beaten out in the other. "When I asked if he knew who did it, he answered completely impassively that he didn't know for sure, but "one boy", the neighbor's son, boasted that it was he who did it, using an iron weight tied to a rope" [56, p. 422]. "... And from the official Act it is clear that the murderers and victims are very often well

knew each other" [46, p. 326].

In 1881-1882, the times of the Crusades, Germany of the XIII-XV centuries seemed to have returned! But with one very significant difference: the incomparably more peaceful, less bloody nature of the pogroms. The Jews are robbed, with little encroachment on their personalities. They don't exterminate, they destroy. They do not demand to be baptized immediately, as the Germans did in the 12th century and the Cossacks in the 17th century, but only show aggression towards them - that's all.

Maybe it affects the legal consciousness of the twentieth century? Is the Thunderman ready to destroy or rob the property of the Jews, but no longer wants their blood?

Bolsa later events are quite different. They are simply difficult to call pogroms. It's some kind of civil unrest

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where class uprisings, attempts by a section of the intelligentsia to stir up a revolution, agrarian unrest, national clashes merge.

As you can see, the pogroms of the 1880s occur spontaneously, and the participants in the events themselves poorly understand what is happening. Already these first pogroms are only a part of more significant events, civil and religious strife. The first flashes of civil war are supplemented by a war of national-religious communities. There are many reasons for tribalism, three main ones can be distinguished:

1. Economic competition.

2. Mismatch of "stereotypes of behavior", that is, value systems, ideas about what should be, and so on. The way the Jews get their livelihood, their economic success is not only annoying in itself. From the point of view of Ukrainians, Jews live and act "wrongly".

3. Participation in the revolutionary movement of a huge number of Jews, almost the entire Jewish youth - that is, the majority of a whole generation (in 1881 and 1905 - these are different generations).

The Slavs for the most part do not want to change the political system in the empire. The Jews, for the most part, want to. There are so many Jews in the composition of revolutionary parties and groups that the Russian population begins to consider the revolution itself the work of the Jews.

Starting with Gomel, it is difficult to see Jews as passive victims of attacks. The Jews are active participants in the events and behave no better and no more restrained than the Russians, arranging, among other things, Russian pogroms.

Chapter 3

How the myth was created

— Well, you and I understand that Spar was just a robber... But let him be a hero for children.

I. Frumin

Already after the pogroms of 1881, the liberal intelligentsia expressed complete confidence: the pogroms were organized by the government itself!

In liberal folklore, the words attributed to Alexander Sh were transmitted: "And I, to be honest, I myself am glad when Jews are beaten!" In general, liberal folklore begins to play unjustifiably

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important role in the revolutionary movement. If there is no proof of what you want to see, you have to invent it. Strong arguments like "they say that ..." or "everyone knows how ..." are used.

Then, in the 1880s-1900s, no one mentioned any massacres, or rapes, or any monstrous atrocities. But only half a century had passed, and in the 1920s and 1930s, these pogroms began to be written about in a different tone: "the rape of women, the murder and mutilation of thousands of men, women and children. Later it turned out that these riots were inspired and thought out by the government itself, which incited the rioters and prevented the Jews in their self-defense" [57, p. 163].

Even G.B. Sliozberg, who usually gives very balanced assessments, stated in 1933 that "there is no ... doubt that even then the threads of pogrom work could be found in the Police Department" [42, p. 53]. And he even drops the accusation: why didn't the government try to "justify itself from the accusation of allowing the pogroms?" [58, p. 106].

The government did not even consider it necessary to make excuses. It believed, and not without reason, that the common people were agitating, the Narodniks were muddying the waters. When the delegation of the Jewish Petersburg public turned to Alexander III, the emperor told Baron Gunzburg that the pogroms were the work of "irresponsible elements", anarchists, and for the government all subjects of all nationalities and all religions are the same.

The government also believed that the point was the "economic enslavement" of the peasants and the urban lower classes by the Jews. This opinion was shared by more people than it might seem at first glance.

Indeed, there was agitation by the people of Narodnaya Volya, and there was also the direct participation of members of Narodnaya Volya in the pogroms. In our time, this is also recognized by Jewish authors: "the active propaganda of the Narodniks (both members of Narodnaya Volya and Black Redistribution),

ready to support the popular movement on any ground, including anti-Semitic" [59, p. 173].

Neither one nor the other in the Jewish environment did not believe. Why? I can find only one explanation: because they did not want to believe it. In Jewish liberal-democratic and revolutionary circles, another version, more convenient for these circles, prevailed: "The government wants pogroms, it must have a scapegoat. And when later reliable witnesses from the south confirmed exactly that the socialists had instigated it, did they continue to believe that it was the fault of the government" [60, p. 387].

And then the myth about the pogroms goes on in two directions: stories about how the tsarist government organizes pogroms, and exaggeration of the scale of pogroms.

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Modern authors no longer doubt not only the fault of the government, but of the entire Russian people: "the liberal and, conditionally speaking, progressive press shielded the thugs" [61, p. 216] and that "about 20 women were raped" [45, p. 562-563].

But that's more! After the Kishinev pogrom, during the revolution of 1905, no one even discussed whether the government was preparing pogroms or not. Everyone already "knew" what they were preparing, and no proof was needed. This is, they say, the government's way of fighting the revolution.

No sooner had the Kishinev pogrom erupted than the influential Bureau for the Defense of the Jews in St. Petersburg already knows for sure: all this is the work of the government! But the "Bureau" included such figures as M. Vinaver, L. Bramson, M. Kulisher, S. Pozner, G. Sliozberg, M. Krol. "But no matter how deeply we were convinced that the Kishinev massacre was organized from above, with the knowledge, and perhaps even on the initiative of Plehve, we could unmask these high-ranking murderers and put them in the proper light before the whole world, only having the most indisputable evidence against them, we therefore decided to send the well-known lawyer Zarudny to Chisinau" [51, p. 372].

Zarudny willingly undertook to "open the secret springs of the Kishinev Neva massacre", after which the police "arrested several dozen thieves and robbers to avert their eyes." This lawyer fulfilled his promise and brought to St. Petersburg "extremely important material" that revealed "with complete obviousness" the perpetrators... According to him, the head of the Chisinau gendarmerie, Levendal, was the main culprit, and a certain merchant "gathered in a certain tavern" and planned a pogrom - on the instructions of Levendal ...

What an interesting story! What a detective! And of course: what a shame for Levendal! He's a bastard! Murderer and rapist! About Hindu. And an anti-Semite! Shame, shame, shame on the vile tsarist government! They don't know how to manage, so they throw themselves at the Jews, satraps!

There's just one problem... the sensational data brought by the lawyer Zarudny on the instructions of the Bureau for the Defense of the Jews has never been confirmed by anyone.

Moreover... The information brought by Zarudny was never published - neither in the open press, nor for official use. Probably, it was the patriotic Jews who did not give the matter a go! And it is true: after all, the government was very resolute, and if evidence of the guilt of Levendal and other persons fell into its hands, it would not have seemed enough to them. And so, in the absence of the necessary data, the authorities conducted an investigation and fully justified the behavior of Levendal.

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However, this was probably all complete hypocrisy, as was Plehve's speech: in the "Governmental Gazette" (also for averting eyes, probably), a circular of the Ministry of the Interior was published, in which Plehve was indignant at the inaction of the Chisinau authorities and demanded decisively suppress violence by all means ...

The Orthodox Church behaved in the same hypocritical manner: the Holy Synod issued a circular condemning the pogromists as having arranged instead of a Christian holiday a "foul murderous feast of Satan".

The archbishop of Kherson and Odessa, Nikanor, in his propo delivered in Odessa in 1884, spoke of the closest relationship between the religions of the New Testament and the Old Testament. "We are separated from the Jews because we are not fully Christians, and they are separated from us because they are not fully Jews. For the fullness of Christianity embraces Judaism, and the fullness of Judaism is Christ.

Stianism."

But the intelligentsia knew exactly - and here sheer hypocrisy.

So we should, probably, highly appreciate the holy Christian feelings of the members of the Bureau for the Defense of the Jews - they had the opportunity to crush and destroy the nasty Levendal, but they hid it from the government, they did not want to pay evil for good!

But, having sobbed with tenderness, let us note all the same: some information brought to Petersburg by Zarudny nevertheless leaked into the press. Since May, the St. Petersburg newspapers have been full of reports of the murder of women with babies in their arms, of the streets littered with corpses, of "many cases" of rape of underage girls, of cut out tongues, of violence against wives in the presence of husbands and girls in the presence of parents . "One Jew was torn open in the stomach, the insides were taken out ... nails were driven through the head of one Jewish woman" through the nostrils [62, p. 5].

All stories of this kind were immediately picked up by the press in Europe and the USA. The Baltimore Sun and The Times, both respectable and serious newspapers, wrote about the events, repeating the publications.

rejoicing in Russia - about thousands of victims, terrible atrocities, torture, rape.

"We accuse the Russian government of being responsible for the Kishinev massacre. We declare that it is up to its ears mired in wine for this extermination of people. "Let the God of Justice come into this world and deal with Russia, as he dealt with Sodom and Gomorrah." "The massacre in Chisinau...exceeds in sheer brutality everything that is recorded in the annals of civilized peoples" - this is all from the Baltimore Sun. In this newspaper, for the first time, the word "Boosaiz" (holocaust) was used - the extermination of people.

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The "Jewish Defense Bureau" sent telegrams to all the capitals of the world: save the Jews as soon as possible! "We also sent detailed information about the terrible atrocities ... to Germany, France, England, the United States." "Our information made a tremendous impression everywhere, and protest meetings took place in Paris, Berlin, London and New York, at which speakers painted terrible pictures of the crimes committed by the tsarist government" [63, p. 302]. Still would! After all, "the soldiers helped the murderers and robbers in every way to do their inhuman deeds" [51, p. 371-372].

Sir Moses Montefiore and Disraeli included all the depictions of the pogrom in their protest, but took all the descriptions of the atrocities from the Sankt-Peterburgskie Vedomosti. In the London synagogues, they accused ... the Holy Synod of preparing a pogrom.

There were also attempts at physical violence. For example, the journalist Krushevan, who really kindled anti-Semitic passions in his articles and bore some responsibility for the events, was wounded by Pinkhas Danishevsky in St. Petersburg. Should this be regarded as "an open attack of one section of the population against another" or as another form of criminality? Let the police deal with it.

But that's not all! It is not known how, but soon the text of the "top secret letter" of the Minister of the Interior Plehve to the Chisinau governor von Raabn was discovered. In a letter, Plehve asked the governor - in the event of unrest in his province, in no case should they be suppressed by force of arms, but only to exhort the rioters.

The text of this frankly inflammatory letter was betrayed by someone to the English correspondent in St. Petersburg, D.D. Bram, and he published it in the London Times on May 18, 1903. In the same issue, the "Protest of the Anglo-Jewish Association" was published, headed by Montefiore.

The tsarist government keeps silent for a long time and only on the ninth day after publication comes up with a refutation. But already on the third day (May 21), an article appeared in the New York Times with the words: "It has been three days since the note was read out, but there was no refutation!" and the conclusion: "What can be said about

civilization of such a country where the minister can put his signature under such instructions?

The tsarist government does not even try to find out who slipped Bram a fake and why? It simply sends him abroad.

Why am I so sure about the fake? But because already after the February Revolution, a special Extraordinary Commission of Inquiry was created, and then a Commission to study the history of pogroms. These commissions included S. Dub

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new, and G. Krasny-Admoni. So, the commissions did not find any signs that the tsarist government was preparing pogroms. NO.

Let the chairman of the Extraordinary Investigative Commission publicly promise that he would soon provide the documents of the Department of Police on the organization of Jewish pogroms, but neither then, nor after, nor under the Bolsheviks, such documents were found. THERE IS NONE OF THEM.

But this did not prevent them from writing that "the authorities acted in close contact with those who arrived" (that is, with the pogromists who came to the pogroms from other places—D.B.) [45, p. 612].

And that "the Kishinev bloodbath, the counter-revolutionary pogroms of 1905 were organized, as it was reliably established, by the Police Department" (Rech, March 19, 1917).

Truly, "Jews never ascribed pogroms to the people, they blamed them solely on the authorities, administration... No facts could shake this completely superficial opinion" [64, p. 142]. And Bickerman reasoned something like this: even if there is no direct evidence of the preparation of pogroms on the part of the authorities, then all the same, "the morality that has become stronger in St. Petersburg is such that every ardent anti-Semite phobe finds himself with a favorable attitude towards himself – from a minister to a policeman."

Strong opinion! The intellectual power of such an approach is so immense that I can add only one thing to it: there is no doubt that Joseph Bickerman drank the blood of several dozen Christian babies! There is also not the slightest doubt that he smoked the buttocks and legs of babies, salted them and used them at breakfast. Of course, there is no evidence for this, but we know that this is Mr. Bickerman's morality! And since it is "already known" that his morality is as follows, we will not burden ourselves with further evidence. So, "everyone knows": Mr. Bickerman is a cannibal!

The Chisinau process began in the autumn of 1903, in the atmosphere of political battles already being prepared. For the government, it was an attempt to take stock of what had happened. For the liberal community - another battle with the hated autocracy. The most prominent lawyers - both Christians and Jews -

you - went to court as "civil plaintiffs": O. Gruzenberg, S. Kalmanovich, N. Sokolov, P. Pereverznev, A. Zarudny, who brought such unique evidence from Chisinau and did not give it a go out of the kindness of his soul. Some went to the defense of the accused, but for what purpose: "so that they are not afraid to tell the court ... who incited them to start the massacre" [65, p. 303].

Calling a spade a spade, the lawyers extorted the confessions they needed, which incited the government to pogrom-mongers.

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The "civil plaintiffs" already knew in advance who was to blame - this is a true example for all lawyers for all time! They declared that it was necessary to conduct an additional investigation of the case and put the "true culprits" on the dock.

Judicial reports were not published in the Russian Empire so as not to stir up passions. Then the activists began to compile their own reports and send them across the Romanian border to the West. But here's the problem! No matter how furious the

"progressive public" was, no matter how hard they tried to get the evidence they needed, there was none. But progressive lawyers knew for sure that Plehve, other ministers and personally Nikolai P. were to blame. And there is no way to bring them to justice! And then a group of "civil plaintiffs" stated that "if the court refuses to prosecute and punish the main perpetrators of the pogrom" [51, p. 279], then they have nothing to do at the trial. After all, with such a position of the court, they cannot "protect the interests of their clients, as well as the interests of the truth" [51, p. 280].

And they left.

The pogromists were tried without them, and, characteristically, they were convicted - including for proven episodes of murders and violence, the sentences were severe, up to deprivation of the rights of the state and hard labor for 5 and 7 years.

The reaction of Western circles is characteristic: as early as November 10, 1903, The Times wrote that "the Kishinev trial would be a mockery of justice." And at the end of the year, the American Jewish Yearbook, published in Philadelphia, stated with surprise: "The Kishinev drama ends with the usual Russian contradiction: in Kishinev itself, the rioters, apparently, are subjected to decisive legal persecution.

vanity."

However, the wording of the Yearbook is also ambiguous: it can also be understood that in Chisinau the pogromists are punished, while their high Petersburg patrons are hidden from court and investigation.

What else is extremely important: the joint work of Jewish and Russian intellectuals in their common search for "true culprits" in the person of the highest administration and the emperor of Russia

Russian empire. One should not assume that blaming the government and inflating the scale of the pogroms are only Jewish occupations. Leo Tolstoy was absolutely sure that everything was in the hands of the authorities: "If they want it, they call for a pogrom; if they don't want it, there will be no pogrom!" [32, p. 7].

I will cite as an example the well-known stories of a man who is difficult to accuse of both Russophobia and a lack of love for historical Russia. Alexander Ivanovich Kuprin was proud of

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first of all by the fact that he is a Russian officer; in second place he put the fact that he was the grandson of the Tatar Khan, and only in the very last day - his fame as a writer.

The story "Resentment" was written in 1906 and was first published in the newspaper "Strana" in Nos. 163 and 169 of September 17 and 24, 1906. In this story, the "thieves slandered by the Gazstas" ask them not to be confused with the thieves. After all, thieves - they are kakis-no, but still hard workers and craftsmen; and they have their own honor, their own labor code... And the pogromists are "lazy and clumsy gifts of moeda, clumsily stealing clerks." "... He is able to rob and offend a child in a dark alley in order to take away three kopecks from him; he will kill the sleeper and will torture the old woman. These people are the plague of our society" [66, p. 92]. "Oh yes, they will obligingly accept an invitation to go to the pogrom" [66, p. 93].

These thieves, called out of oblivion by the fantasy of Alexander Ivanovich, share the convictions and expectations of the progressive public: "Can't you believe that we, the thieves, meet every step of the coming liberation with a thrill of delight?" [66, p. 93].

And, of course, the thieves are well aware of who the real culprit is!

"Each time, after a major villainy or a shameful failure, whether by executing a martyr in a dark fortified back street, or by distorting the people's trust, someone hidden, not perceptible is frightened by the people's wrath and takes it to the heads of innocent Jews" [66, With. 94].

"... We can swear before God, before people, before posterity, that we saw how rudely, without shame, almost without hiding, the police organized mass beatings" [66, p. 94].

"None of us will forget the horrors of these bloody days. These nights, illuminated by the flames of fires, these women's cries, these uncleaned, tormented children's corpses. But none of us, on the other hand, thinks that the police and the mob are the beginning of evil. These small, vile, disgusting animals are just a senseless fist, controlled by a vile, calculating mind, excited by the devil's will" [66, p. 96].

At the end of the story, the lawyers, in the words of their chairman, express to the thieves "deep respect for your ardent civil

feelings. I personally, for my part, ask the representative of the delegation (thieves) for permission to shake his hand.

And these two men, both tall and serious, clasped each other's hands in a strong, masculine clasp" [66, p. 97].

The sight of a professional lawyer dealing with a professional criminal is itself capable of liquefying anyone's brains. I also note that an officer in the army of the Russian Empire, a future white officer in the army

Yudenich, A.I. Kuprin in this story shares all the prejudices and expectations of the liberal-democratic, most progressive intelligentsia. Including the readiness to consider criminals as a "socially close element".

But the main thing for our topic is that Kuprin "knows for sure" that the government organizes pogroms and that police agents carry them out.

This line is drawn a little less openly in the even more famous Gambrinus. And here the main organizers of the pogrom, the bastards who disfigured Sashka, the main "patriotic personalities" are the detectives. The main one is characterized as follows: "... a certain Motka Gundosy, red-haired, with a broken nose, a vile person, as they said - of great physical strength, first a thief, then a bouncer in a brothel, then a pimp and detective, a baptized Jew " [67, p. 180].

An interesting detail: having already given the story for the first publication in the journal and looking through the proofs, Kuprin made only one change - he added these two words to the terrible qualities of this "Motka Gundosy" also these two words: "baptized Jew." That is, he joined the Jewish, aggressive assessment of the conversion as very

bad person.

INTERNATIONAL GLORY OF THE POGROMES

Pogrom is a word that has entered the political vocabulary of the whole world. Everyone knows what a massacre is. This word describes the events that took place thousands of miles from Russia. For example, the Anglo-Saxon press in the 1960s wrote about the massacres of the ibo people in Nigeria. Then the towns and villages of a small people were attacked by much more numerous Hausas. The Hausa remained a primitive tribe, but they took up plantation farming and trade; they got rich quickly. As soon as the British left, it quickly became clear that the Hausa were not forgiven because of their wealth and independence. The number of those killed was called different - from ten thousand to a million, from which one thing follows: no one knows anything for sure. IN

With regard to the pogroms in Nigeria, unequivocal parallels were sometimes drawn with the Jews at the beginning of the 20th century in Russia. Similar parallels were drawn with the pogroms of the Chinese in Indonesia in 1960. The Chinese became richer and more cultured than the Malays and Javanese, the indigenous population repaid the Chinese diaspora with a pogrom.

Such examples can go on and on, but I think everything is already clear.
For the entire "civilized world", the Jewish pogroms in Russia have become a model of a monstrous event: when wild people take revenge on a more civilized diaspora. In the writings of Grey

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Gory Solomonovich Pomeranets even has a more detailed diagram: "The instrument of the hurried intelligentsia is terror; the instrument of churning the tormented masses is the pogrom" [68, p. 168].

In general, the idea is simple: it's bad, of course, that the intelligentsia did shoot a little at the people and, for their own good, exterminated almost the entire Russian Cossacks and a quarter of the entire peasantry ... But what can you not do for the triumph of great ideas! Well, guys overdid it, what can you do ...

But the people are also to blame! Such a bastard people got caught - for their own good, they don't understand the need for progress, and just let it go - they will immediately respond with a pogrom. Probably, for Grigory Solomonovich, both the Antonov uprising in the Tambov region in 1921 and the workers' uprisings against the Bolsheviks (intelligentsia, as I understand it?) fit into this scheme. However, why is it necessary to include in the number of pogroms only simple relatives, frankly workers' or peasants' movements?! In the logic of Grigory Solomonovich, both the conspiracy of tsarist officers against the Soviet government, which went down in history under the name "Trust", and the case in which Nikolai Gumilyov was killed, are also typical pogroms perpetrated by a malicious backward people to spite the progressive intelligentsia.

True, another Russian Jew, Alexander Gorodnitsky, sang about Nikolai Gumilyov:

The revolution is capable of killing its poets. And therefore
it is hardly distinguishable from a pogrom ...

I will allow myself to disagree with Alexander Moiseevich in only one thing:
Nikolai Stepanovich Gumilyov was never a poet of the revolution. It's hard to argue that the outrage of 1917 is pure pogrom.

But for the Pomeranian, the opposite is true. On the example of utterances, in general, it is very clearly seen what a terrible fog reigns in the head of a person, even a very intelligent one, but who is captivated by abstract ideas that have almost nothing to do with reality. The October coup and the activities of the Cheka for him are "revolutionary progressive terror of the intelligentsia", but the entire White movement is probably also a pogrom that stretched for years and years, since the whites denied the right of the intelligentsia to "revolutionary experiments", yes they were still enemies and, in great numbers, victims of that same "revolutionary terror."

The very opportunity to enroll N.S. Gumilyov, a poet of the class of A.S. Pushkin and A.K. Tolstoy, in the ranks of the "backward people" should

on, probably, to serve only as a symptom, an object of professional interest of psychiatrists. But, in the end, you never know who writes what. It is strange that someone is able to perceive these texts of G.S. Pomeranian at least relatively seriously.

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And, surprisingly, there are! There are even related statements: "The main tragedy of the Russian revolution was that various revolutionary utopias collided in it, and the bloodless war of utopias turned into a war of real worlds — cities and villages" [69, p. 54].

This is where the evil lies! If in Russia by 1917 there was only one revolutionary utopia, and an urban utopia, of course, it would not have been a revolution, but downright an idyll, bloodless and wonderful. However, what about the terror inevitable with these brutes?!

But I'm naive: it always seemed to me until now that the "main tragedy of the Russian revolution" (as well as of all other revolutions) was the clash of the "revolutionary utopia" with the world of normal people who were not at all obsessed with utopias...

And today, almost a century after the tragedy, the Concise Jewish Encyclopedia reports that "the text of Plehve's telegram published in the London newspaper "Himes" ... is considered by most researchers to be forged" [45, p. 533]. But "in April 1903, the new Minister of Internal Affairs, V. Plehve, with the help of his agents, organized a pogrom in Chisinau" [70, p. 347]. And even worse: "By organizing pogroms... the authorities wanted to physically exterminate as many Jews as possible" [36, p. 568].

In literature designed for the mass Jew, it is also possible to see the following: a pogrom is "an attack by a non-Jewish mob on a Jewish settlement with the aim of robbing and killing Jews" [71, p. 139]. Cool!

Naturally, Geller and Nekrich share the old story about pogroms [72].

But even here it makes no sense to reduce everything to the opinions of the Jews. "Pogroms became a manifestation of hatred towards Jews. ... Between 1881 and 1914 approximately 2.5 million Eastern European Jews emigrated to the United States, but also to Britain and Palestine" [73, p. 206].

Or this: "Before the First World War, more than a million Jews, full of disgust at the ever-increasing segregation, horrified by pogroms (the most famous of them, the Kishinev pogrom of 1903, shows that the government bears the blame for the then increase in anti-Semitism among the people) left the empire" [74, p. 78].

Publishing the book by A.I. Solzhenitsyn "October 16th", a German publishing house in 1986 mentioning Kishinev

comments on the pogrom: "A carefully prepared two-day Jewish pogrom. Plehve, Minister of the Interior, instructed the governor not to try to restrain him by force of arms in the event of a pogrom" [75, p. 1149].

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We have to agree with A.I. Solzhenitsyn: "The false history of the Kishinev pogrom has become louder than its true mournful history" [6, p. 335].

The revolutionary movement in Russia was part of the socialist movement throughout Europe. The position of the Russian Left was fully understood by the Left in Europe, and the Left was ready to take the side of "their own" in Russia, whether Svrei or Russian.

In the press of Europe and America, there were reports of at least the following content: "In thirty cities, simultaneously armed Black Hundreds, under the leadership of police officials and Okhrana agents, with portraits of the tsar and royal flags, moved to the Jewish quarters: day and night they killed, raped, robbed and set on fire. That's what happened in Baku, Odessa, Kiev, Nikolaev, Elisavetgrad, Rostov-on-Don, Saratov, Tomsk, Tver, Yekaterinoslav, Tiflis! Then all was quiet. The unfortunate Jews, those who accidentally survived, sitting on the ruins of the burnt houses, silently wept over the corpses of brutally murdered relatives and friends" [76, p. 141].

This passage from Anatole France already has all the ingredients of a modern myth - and the simultaneity of a pogrom organized by the government; and "armed Black Hundreds"; and direct leadership of "police officials and Okhrana agents"; and portraits of the king and royal flags flying over the "pack of dogs and executioners"; and the monstrous scale of organized crime. Only those "accidentally surviving" could even mourn their relatives and friends, so terrible was the scale of the mass extermination!

In the false history of the pogroms, we see a very characteristic feature of behavior... no, not Jews, of course. But, of course, some part of them. This trait is an incredible exaggeration of one's suffering and problems. And hiding your own guilt. Were there massacres? Were. It is impossible to say that the pogroms are fiction from beginning to end. But the scale of the pogroms was hundreds and thousands of times smaller than the hundredfold picturesque scale of the false pogroms that existed at first in the inflamed imagination of Russian, Jewish and Russian-Jewish intellectuals, and now exist in the world press and even in world historical science.

And, of course, all the cases where the Jews, to put it mildly, were the guilty party, disappear without a trace. All cases of provocations carried out by Jewish youth, all cases of attacks by Jews on Russians, all cases of brutal murders, including the murders of Russian children, seem to dissolve into thin air. An image of unfortunate and lovely Jews is being formed, experiencing the violence of a wild crowd. Passive victims, unable even to respond to violence. The people of Europe are still

Those who demand this intellectual chewing gum are hardly able to

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imagine Jews throwing sulfuric acid at passers-by, dragging a girl across the cobblestones with their face, or killing policeman Gabia with iron sticks.

Descriptions in the spirit of Anatole France formed a certain stereotype, in which the Russian word "pogrom" became international and began to be used to assess bloody, terrible and monstrously cruel events.

These depictions shaped the image of the Russian Empire as stupid, medieval, brutally cruel. The image of the people - wild, muzzled, stupid. The image of the defense

, nickname of the Russian Empire: a rude martinet, stupid and criminal type, ready for anything for the sake of fulfilling the will of the authorities.

Naturally, this image of Russia, the image of the Russian people, the Russian authorities, the image of its defender - all this was reflected during the terrible events of 1917-1922. o The West saw in the assassinated tsar the organizer of the pogroms; in people loyal to him and in the entire White movement - that same dzhimordu, "guardian". Any attempt to resist is a pogrom. In any manifestation of patriotism, an anti-Semitic outing.

The point, of course, is not only in the image of the "pogromist", on which the West relied. But the image formed at the beginning of the century also did its job. Bloody, terrible thing.

WHY IS THE HORROR OF POGROMS SO EASILY BELIEVE?

Besides all other reasons, there was one more reason for Western people to unconditionally believe in all sorts of horrors; the reason for this was that in America there was a tradition of extrajudicial cruelty: the so-called lynching. In 1892, for example, 226 Negroes were killed - mostly they were burned alive, and, according to Mark Twain, white Americans were very worried - what if "the Negro dies too quickly"? [77, p. 470].

There were no lynchings in the Russian Empire; our savage, outdated people, even today, have not become as civilized as the American people were a hundred and fifty years ago. But in the eyes of Europe at the beginning of the 20th century, the Russian Empire and the United States were approximately the same somewhere on the periphery of the civilized world.

It took the United States, as befits a true beacon of democracy, the Civil War of 1861-1865 to abolish the slavery of the Negroes, and during this war the country of 31 million lost only 623,000 dead.

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290 thousand Negroes fought in the allied army, of which 38 thousand died. After this war, Congress passed a number of laws in defense of the rights of Negroes. The 1870 Act made it a crime to deprive Negroes of voting and other civil rights. An 1877 law made it illegal to discriminate against Negroes in hotels, theaters, railroads, and all public places. Federal officials were supposed to supervise this, in the south they were called "carpetbaggers", because they came with empty bags, but for some reason they left with stuffed TyMi ...

In 1877 the Southern Democrats, behind the backs of the Northern Democrats, conspired with the Republican leaders. They promised to support the Republican presidential candidate on the condition that the troops of the northern states be withdrawn from the south. The federal troops and all the officials who controlled the execution of the laws were withdrawn. And it started...

Under the slogan "equal, but separate," an open persecution of blacks began. For them, special means of transport, special schools and special benches in parks were introduced. In 1896, Plessy, a Negro shoemaker in New Orleans, decided to find out by experiment whether the US constitution means the equality of people ... Having bought a ticket, he got into a carriage intended for whites. He was arrested and tried for breaking the law. The case went to the Supreme Court in Washington. The Supreme Court upheld racial discrimination. With this act, the Supreme Court legalized racism officially.

So, since 1896, segregation in the United States has existed officially! At the very time when the Americans sent commissions to check: is it true that the Russian government treats the Jews so badly?!

In 1901, several Negroes from Massachusetts wrote a letter to President McKinley. They accused the government of pandering to white supremacists. Like, the authorities know perfectly well what is happening, and have nothing against it. The Negroes mentioned the pogrom that took place in the city of Wilmington, North Carolina, where Negroes were killed like dogs (the expression of the authors of the letter), hunted like game, and the government did nothing but turn a blind eye. "We hoped in vain for the protection of the law," wrote the Negroes from Massachusetts.

"In those same years, the American government preached equality and justice to Russia and demanded that the Russian government stop discrimination against ethnic minorities. This, by the way, is a very good property for politicians. Great property! Excellent! Seeing a speck in someone else's eye, but not noticing the log in your own, is a good insurance against feelings of guilt" [78, p. 190].

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That is about the events of 1901. And in the city of Tulsa, a pogrom took place in 1923. It says a lot to an American that this city is in Oklahoma. Only in 1907 did Oklahoma become a full state. Before that, it was "Indian territory" - a sort of relic of the Wild West.

"It was what in America, and not only in America, is known as the Wild West.

In 1920, the city of Tulsa had a population of about 72,000, of which about ten percent were African Americans. They lived an isolated life in a separate part of the city, as they say here, behind the railway. Thanks to oil, there was work for everyone who wanted it. The black population lived relatively well. They had their own hotels, the press, a hospital and, of course, their own schools.

Whites were not inspired by the more or less comfortable life of African Americans, they looked at them with apprehension and dislike. The tabloid press incited the Ku Klux Klans that all of Tulsa might soon turn into a little Africa or a Negro town. Every African American was, if not a real criminal, then at least a potential one. It is necessary to appease them so that they do not get too fat, do not stay too long. In 1921, 59 African Americans were lynched around Tulsa. A common motive for lynchings was a concocted accusation, usually without investigation, that an African American wanted to rape a white girl. After the First World War, in which many African-Americans participated, some participants in the war took it into their heads to protest. But this embittered the Ku Klux Klan even more.

On the same occasion there was a pogrom in Tulsa in 1921. One African-American, a young man, Richard Rowland, had to go down the elevator. The girl serving the elevator, seeing the black man, pressed the shutter before he entered the elevator. He hurried and fell under her feet" [78, p. 191-192].

The crowd fled to the screams of the girl. It was immediately concluded that the Negro was trying to attack the girl. The crowd did not understand what had happened at all. The onlookers "knew exactly" what the young man wanted to do and was about to lynch him. The police also did not delve into the details, but the policemen were "all clear." They arrested Richard Rowland and took him to jail. "The press raised a howl that, they say, it's time to appease the blacks, that they allegedly became insolent, forgot their place. Journalists presented a 17-year-old girl as a poor orphan who earned pennies for her education. They described her suffering, a "torn dress", a pinna on her face. Later it was established that none of this happened, that the girl was not a girl at all, but a woman of dubious behavior ...

In the evening at the courthouse, which also served as a prison, gathered

A crowd of 500 people rallied, demanding the handing over of a black youth for execution. The African-American population was alarmed. 25 blacks with weapons arrived at the courthouse" [78, p. 192].

Here, in fact, is the whole trigger mechanism of the thunder that began. Who was the first to shoot and who was the first to use the knife is still being clarified, and there are very different versions.

All these versions are put forward in a very large dependence on the color of the skin and the beliefs of the researcher. In any case, a fight began with the use of clubs and edged weapons, revolver shots were fired. There were fewer blacks, about 75 people against 2 thousand whites, they retreated inside the black quarter. .

"When the pogrom began, the chief of police sent a telegram to the governor of the state asking him to send the national army of reservists. The train with the soldiers arrived only in the morning, when everything was already over. The soldiers were in no hurry. And there was no point in interfering any more" [78, p. 193].

In short, the Negro part of the city of 'Tulsa ceased to exist. The number of those killed is given differently - from 36, according to the official version of that time (but the authorities most likely tried to downplay the scale of the event), to 175 according to tabloid newspapers (but they could exaggerate). The most probable figure of one of the modern researchers is about 100. It is known that the Red Cross provided assistance to about 1000 people, including women and children. It is known that trucks hired by the authorities took corpses out of the city, and then these corpses were dumped into the river or into hastily dug mass graves.

Black youth and in general everyone who could, left the city. Those who could not leave or who had nowhere to go spent the winter in tents and were in great need of the bare necessities. The city authorities did their best to hush up the incident, prevented them from providing assistance to the victims, and prevented the Negroes from rebuilding their homes.

75 years later, in the summer of 1996, the city authorities officially apologized for the pogrom and erected a memorial wall on one of the streets of the city with the inscription: "1921, Black Wall Street." Several of the victims who survived and survived to our time started talking about material compensation, but did not receive a penny.

The pogrom in Tulsa is by no means an isolated occurrence. In St. Louis, a pogrom took place in 1917, and 125 blacks were killed, in Chicago in 1919 - 36 people, in the city of Elaine (Arkansas) in 1919 38 blacks were killed.

What an important, what a practical thing propaganda is! The whole world "knows" perfectly well what is Chisinau or Kiev

Was there anything in Tulsa? What is Thulsa anyway? Where is this at all?

And how the "democratic" intelligentsia howled back in the early 1990s: "Long live great America!!!".

But there were few pogroms, even racial segregation in the United States officially existed until the 1960s. Parts of the American army that fought during the First and Second World Wars were separate. It seems so wild for any sane European that funny incidents arise. |

For example, in the 1960s, on the screens of all the countries of the Warsaw Pact, there was a Polish film "The rate is larger than life" - about a heroic Polish officer who was introduced into the Wehrmacht and became almost a personal friend of Hitler. A kind of predecessor of Stirlitz.

One of the shots in the last series is a Negro shining from the tank armor of the "General Sherman", among the same shining whites. A frame that could not be because it could never be - parts of the American army were separate. Blacks separately, whites separately.

Funny jokes jokes history! The film about the heroic Colonel Kloss was filmed in the 1960s. The world press raved about anti-Semitism prevailing in Poland, and was divided only in one thing: some considered anti-Semitism to be a ancestral mark of the Soviet system, others - a typical feature of the Poles, regardless of the political system. The howl went on including the USA.

And the Poles at that time were making a historical film, not even suspecting the racial segregation that prevailed in the American army. Probably the Poles: it simply did not occur to them that the zealous fighters against Nazism, the saviors of Europe from the horrors of National Socialism and the best friends of all the Jews of the world could be vulgar racists. And besides, racists not in the soul, in private life, but official racists, according to their own laws. |

Corrupted by Europe, some American blacks married European women. These Negroes officially, by law, had no right to appear with their wives on the streets of their native cities. It was not until 1948 that President Truman, as Commander-in-Chief of the American Armed Forces, abolished segregation by special decree, created common white-black

parts.

What remains? To wish Americans, including American Jews, further heroic struggle for human rights throughout the world. In Nicaragua, Grenada, Yugoslavia, Somalia, Afghanistan... Where else? .

What was needed abroad?

Two Jews are standing and talking. A third approaches them.

"Comrades... I don't know what you're talking about... No, I really don't know what you're talking about... But I think you should go!"

Jewish joke

IN THE CIVILIZED WORLD

It would be naive to think that passions for Jews were in full swing in the Russian Empire alone. The 20th century, among other things, has become a classic century of anti-Semitism, and in few places drive my tribe caused such enthusiasm and such unanimous acceptance.

Only two Western states initially declared that they consider themselves to be their citizens: France after the revolution of 1789-1793, and the United States of America.

But they also had their own, and quite significant problems. Napoleon, to put it mildly, did not like the Jews, and not all the founding fathers of the United States agreed with the inclusion of the Jews among the "people of any faith", who, because of their faith, "will never be denied the right to hold any office."

Benjamin Franklin, for example, put it this way: "If we do not, by the Constitution, expel them from the United States, in less than two hundred years they will rush in great numbers, take over, swallow the country, and change the form of our government. If you do not exclude them, in less than two hundred years our descendants will be working in the fields supporting them while they rub their hands in their offices. I warn you that if you do not exclude the Jews forever, then your descendants will curse you in your graves. The Jews, gentlemen, are Asiatics, they can never be different."

Since white Protestants of Anglo-Saxon origin are not yet mowing cotton plantations today, 230 years after the passion, I conclude that Franklin did exaggerate the extent of the disaster somewhat. But what he said, he said. And let's note: perhaps the first (or among the first) Franklin expressed the most important idea: that the Jews are not Europeans at all. After a not very long time, to this thought,

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many intellectuals and statesmen (including those of Jewish origin) are about to return.

In most European countries, the emancipation of the Jews ended only in the middle of the 20th century, and not always without problems.

In England, since the 17th century, there has not been a single pogrom, not a single manifestation of disapproval, especially mass. And yet, even in the most tolerant Britain, when the question of complete emancipation was being decided in 1858, voices were heard in the House of Commons about "limiting the encroachments of gentiles and foreigners."

In a speech on March 22, 1858, a certain Newdigate stated quite clearly and clearly: "The Jews directly and indirectly cause agitations and revolutions. They promote ruin and misery like them by immoral and cunning tricks. The reason for hatred towards them lies in the nature of Judaism, which unites its adherents on immoral foundations.

And Lord Harrington in the House of Lords supported him in a speech on July 12, 1958: "I object to the admission of the Jews, for they are the greatest money lenders in the world. They don't care if they support good or bad causes. As a result, the nations of the world are groaning under an unbearably heavy system of taxes and national debts. They are always the greatest enemies of freedom."

Equality was granted to the Jews, but, as you can see, not unanimously.

IN GERMANY .

In Germany, the "anti-Semitism of fear" was much stronger than in England or in the USA, for which there were the deepest reasons: the percentage of literate Germans was lower than in the Anglo-Saxon countries. Yes, Germany was a country of universities; yes, until the era of Hitler, German science existed in the world - and the second half of science, all the rest. But magnificent scientists worked, remarkable discoveries were made, books were written in the middle of a not very educated country. In Britain, already in 1800, 50% of the population lived in cities, and even the rural population, firstly, very often did not engage in agriculture at all, and secondly, it was not the patriarchal peasantry that was engaged in agriculture, but a kind of rural entrepreneurs. . With all the specifics of labor on the land, the British farmer was excellent at investing, evaluating possible income and making a profit. And if he didn't know how, the same thing happened to him as to any small entrepreneur. James Harriot, who is well known to the Russian reader, describes such cases [26].

As a result, in Britain, Jews constituted only a fraction of the population, remaining culturally and educationally one of many. But in Germany there were a lot of people for whom the Jews could compete - and by virtue of

the fact that they were more educated and cultured, and because of their greater adaptability to urban forms of production and life.

The story includes the words of A. Stöcker: "Jews are not our happiness!" and Eugene Dühring: "Germany faces the danger of foreign domination." The Russian intellectual knows Yevgeny Dühring mainly from F. Engels' Anti-Dühring. And he, imagine, was one of the leaders of the German social democracy and wrote books in which he stated: "The Jewish question is simply a racial question, and the Jews are not just alien to us, but an innate and irrevocably corrupted race." And they read these books - that's what's most interesting!

The very word "anti-Semitism" appeared in Germany in 1879, and was introduced into everyday life by Wilhelm Marr, a half-Jew, in the book "The Victory of Judaism over Germanism." "Again—how many times? "Jewish history is tainted with apostasy," Mr. Diamond wrings his hands again [79, p. 400]. Worse... Worse... How many times has Jewish history been stained with petty insanity. With that, both from Marr and from Mr. Diamond.

In 1882, the Anti-Semitic Congress was held in Dresden, which was attended by up to a thousand obscurantist socialists. The Congress adopted the Manifesto to the Governments and Peoples of Christian States Perishing from Jewry. In the manifesto, the anti-Semites demanded something native, medieval: the expulsion of the Jews from Germany.

It wasn't much better in France; Marr was not there, but there was Edouard Drumont with his book "Jewish France" published in 1886. Drumont frightened readers with the fact that the Jews, with their cunning, intelligence and education, would soon conquer France and make it a Jewish state.

Drumont was one of the first to introduce a new image of the Jew into world mythology. Until the middle to the end of the 20th century, Europe considered the Jews to be a special tribe of natives, brought out of the darkness by the flames of the Enlightenment. The Jew was either a European like us, only going to the synagogue, or a wild native, arousing rather pity for his poverty, sickness, backwardness.

Drumont was among those who brought out a new image of the Jew - the svrei-conspirator! Indeed, why does this small Jewish tribe always find itself in important positions, and even Acquire wealth? Can't bad Europeans honestly push the good French out of the trough?! There's a conspiracy here! Ev

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Rheas of the whole world have united in the world super-kagal and are consistently turning the whole world into their slaves, that's what they are doing!

The image of a Jewish conspirator is not a miserable lice-ridden Jew from the ghetto! This is a devilishly cunning Jew who only dreams of deceiving you, and to whom, just a little, to help

crowds of Jews from all over the world will rush. Such a Jew was awakened not by disgust and not by the instinct of persecution, but by real strong fear. People love to be frightened to the extent of their pleasure and love all sorts of terrible secrets: especially if the house is warm, the pantry is full of food, and the police are not very far away. In addition, Drumont justified the French exactly where they especially wanted to be justified.

People don't like personal responsibility - and Drumont's Jew freed him from it. It wasn't your fault that you failed your exams, lost money in the stock market, fell in love with a mean girl, raised your son to be an idiot. It is not your fault! The Jews did it...

France does not occupy the place in the world that you think it should occupy? But after all, it is not those who work little and poorly, who lost the war to Prussia, who divorced the bureaucracy, became lazy ... These are all bastards-Jews!

In fact, Drumont did a disservice to his compatriots, if only because he helped them, instead of working on themselves and solving their problems, to transfer their lives into the plane of external war. As if they themselves are pure gold, and if something goes wrong, they are interfered with! But in order to understand the danger of this psychology, one must think; and not everyone wants to think and not always.

In general, by the end of the 19th century, anti-Semitic and at the same time socialist propaganda enveloped the whole of France. "By 1889, it (anti-Semitism) reaches the level of a real paroxysm in all of Western Europe - Germany, France, Great Britain and the USA" [80, p. 128].

With the pride of a patriot, I announce that Russia has made a worthy contribution to the development of anti-Semitism. In some ways, it even got ahead of the Europeans, because the Book of Kagal by Yakov Brafman was published in 1875 - earlier than the works of Dühring, Marr and Drumont.

Yakov Brafman, a baptized Minsk Jew, is assessed either as a dangerous paranoid, or as a great scientist; most likely, he combined the features of both (by the way, the Russian poet of the Silver Age Vladislav Khodasevich is his great-nephew NIK).

Having been baptized, Brafman remained a staunch supporter of the Jewish Enlightenment-Gaskala, wanted to reform the Jewish way of life, and submitted notes to the emperor. and wrote the famous

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"The Book of the Kahal". Based on the documents of the Minsk qahal of the late 18th and early 20th centuries, Brafman showed how powerless an ordinary member of the Jewish community is, to what extent the qahal controls his fate.

And he made two more conclusions: the first of them is that it is "sa-

"governance" is not limited to local boundaries, that there is a worldwide kahalal organization that embraces the entire Jewish people around the world and is controlled from a single center. The center sends impulses to the periphery, to local qahals, which are accepted for execution... And no "state laws can destroy the harmful force that lurks in Jewish self-government." |

Second conclusion: Brafman argued that the Jews never considered and do not consider themselves to be part of the Christian world, that their goal is to seize power (primarily economic) and to "eclipse" Christians so that they remain only fictitious owners of their property, but in fact they were in charge of the Jews.

The book acquired exceptional prestige in government circles, among senior officials and in society. For many, Yakov Brafman became a kind of expert on the Jewish question, because he lived in both civilizations, knew both the Christian life and the Jewish one.

Gessen notes both the "exceptional success" of the book and its harm: "The Book of Kahala managed to inspire many individuals with fanatical hatred of the Jewish people as the "all peaceful enemy of Christians", managed to spread the wrong opinion about the internal life of the Jews" [17, With. 201].

At the end of the 20th century, most Jews claimed that the documents used by Brafman (acts of the Minsk qahal of the late 18th century - early 20th century) "are presented in part in a distorted form, in part in false coverage" or even cast doubt on "the authenticity of some documents » [81, p. 918]. Well said! True, the modern "Jewish Encyclopedia" believes that "the materials used ... are genuine and its translations are quite accurate", but reproaches Brafman for "false interpretation" [82, p. 532]. And the other believes that Brafman's sources are "a valuable source for studying the history of the Jews in Russia in the late 18th - early 19th centuries." [35, p. 164].

Take a look at these Jews...

I will note one thing: perhaps Brafman's intentions were the best, but he rendered the Russians the same dubious Service that Drumont rendered. That's why his book has become so authoritative among the bureaucracy!

After all, much later, in fact, until 1917 itself, "the Terburg leaders still succumbed to the seductively simple

> Jews, who were not, Prince. 2129

explanation: that Russia is not organically sick with anything, that the whole revolution, from the beginning and in its entirety, is an evil Jewish undertaking and part of the world Judeo-Masonic conspiracy. Russia would long ago have been at the zenith of world glory and power, if not for the Jews! And with this short-sighted, convenient explanation, the noble circles even more irrevocably determined their imminent fall" [6, p. 415].

In the Russian Empire (in Revel-Tallinn) Alfred Rosenberg, the author of The Myth of the Twentieth Century, was also born. He published his terrible book in German in 1930, but he received his education in Russia, at Moscow University!

However, in fairness: a fierce protest against anti-Semitism was also born in Russia. The well-known religious philosopher Vladimir Solovyov wrote "Protest against the anti-Semitic movement", and this protest was signed by more than 100 scientists, writers, publicists, and public figures. In Protest..., among other things, Solovyov wrote that "the only reason for the Jewish question is the oblivion of justice and philanthropy," "an unreasonable infatuation with blind national egoism," "the excitation of tribal and religious enmity."

Wrote, tried to attach to the newspapers. But the police warned the papers that they were not allowed to print it.

Ah well?! Solovyov is making efforts to address Alexander Sh personally, handing him the "Protest..." personally. And then the philosopher was warned through the police that if he insisted, he would achieve official administrative persecution. And Vladimir Solovyov retreated. It's a pity...

EUROPE'S REACTION: THE REASON

So why is Europe so actively supporting

the Jews in their desire for emancipation?! There are two reasons.

1. First, anti-Jewish sentiments were not part of state policy in any of the countries of Europe.

Freedom is freedom, and no one interfered with the publication of pamphlets or newspapers calling for the crucifixion of Jews on crosses, for stoning them, for the immediate castration of every Jew, and so on. If you don't feel sorry for money and time, publish, dear, just pay taxes regularly and don't violate the laws of the state. And in the 20th century, there were still no laws anywhere prohibiting the propaganda of violence and national exclusiveness. There is nothing to break, respectively...

But all this - and the speeches of Franklin, Lord Harrington, and the publication of the "Book of Kagal" in European languages, firstly, does not repeal the laws. Does the law prohibit any harm to this person? Forbids. Therefore, you can trade

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to distribute anti-Semitic pamphlets near the Hamburg synagogue, even to distribute them to Jews leaving the synagogue—you are within your right. By the way, I have information that in the 1880s enthusiasts distributed literature of this kind near the synagogue in Berlin, so there really were precedents. If

Jews will not take literature from you and will call you something insulting - this is also their right. Now, if the Jews give you in the face - that's not good! At the sight of such outrages, the policeman is already trotting towards the excited citizens, already sternly moving his mustache. Down!

But this also has a retroactive effect: even if you sincerely consider a Jew a cross between a monkey and a pig, a vile vampire dipping his morning matzah in the blood of a Christian baby, hitting him in the face is also "down!". He whistles the same way, trots the same way, the Schutzmann moves his mustache just as menacingly, grabs the collar just the same: "Come on, let's go!". And you will pass like a pretty one and pay a fine, and if you resist, you will also spend the night on the bunk. In general, you will be quickly taught that the freedom to wave your arms ends five centimeters from the physiognomy of your neighbor - he is a Jew, a Christian, or, let's say, a shamanist.

Because you have the right to say everything that only comes to your mind - but you are obliged to comply with the laws. And violations of laws in Europe are understood very poorly. Not for nothing that the Nazis, in order to exterminate the Jews, had to first change laws.

And secondly, the opinions of private individuals are not the opinion of the state at all. Even a lord or a member of the House of Commons is a man, undeniably respected, and this opinion is considered. But he does not represent the state, he only influences the adoption of its laws, nothing more. And European states do not support anti-Semitic policies - not Britain, not France, not even the Kaiser's Germany.

From the point of view of all these states, to discriminate against and even more so to beat people for being Jews is simply wild.

2. Secondly, when did the last pogrom in Europe take place? That's right, in the XNUMXth century. And where? In not very civilized Italy. But in the Russian Empire something was happening that was very reminiscent of the European Middle Ages. |

In relation to the Jews, the Russian Empire once again turned out to be something quite backward, an unpleasantly primitive NYM. And not only in relation to the Jews... For example, in Turgenev's "Notes of a Hunter" P. Merimee saw many issues that "are always treated with caution in Russia", and although Turge Nev "avoids talking about the terrible and tragic that connection of NO with serfdom, and yet in his book there are many scenes from which the heart shrinks" [83, p. 194].

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From the legislation of Nicholas I, from the pogroms of 1881, it draws such a wild spirit that Europe involuntarily turns on the side of those who are "offended." You can treat this however you like, but the Europeans don't like it when primitive, undisguised despotism triumphs in the state.

The Russian Empire, already thanks to the serfdom

has a very dubious reputation. And because of the Jews...

Europeans are used to the fact that the Russian Empire has its shameful secrets, and that the Russian Empire constantly hides them. It is very easy for them to believe in the existence of another evil secret or their whole. dozens. .

EUROPEAN RESPONSE: THE BEGINNING

Fighting Jewish frontier smuggling, Nicholas [1 in 1843 ordered the expulsion of all Jews from the 50-verst strip along the borders with Austria and Prussia. Jews are given two years to sell their property, after moving they may not pay taxes for five years, they are provided with material assistance for moving and settling in a new place.

But no matter how hard the authorities tried to sweeten the pill, they drove a great many people from their homes. And this caused furious indignation throughout Europe! Many newspapers in Germany wrote about the persecution of the Jews, directly linking it to the despotism and cruelty of the government. The position of the expellees was discussed in the British Parliament. In France, charitable organizations decided to raise money to help Jews from the border area.

"Perhaps, this private decree should date the first facet of the era of the influence of European Jewry in defense of their co-religionists in Russia - an active influence that did not stop after that" [84, p. 128].

I dare to correct the venerable master in only one "not significant" smallness - not only those of the same faith "acted" at all. Jews; not even mostly them. And so everything is right.

JEWISH PROTECTORS

However, there were also fellow believers. For example, in 1846, apparently in connection with an attempt to evict Jews from the border zone, Sir Moses Montefiore, a British lord, a major political figure in Great Britain, and, moreover, an ethnic Jew, came to the Russian Empire.

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He came with a letter of recommendation to King Victoria, and he was allowed to see a lot. Sir Montefiori traveled to different provinces, met with a bunch of Svreys, and then sent from London

Nikolai [an extensive letter with proposals to generally free the Jews from restrictions, to give them "equal rights with all other subjects", "and before that, as soon as possible to destroy restrictions on the right of residence and movement within the Pale of Settlement", to allow travel to interior provinces and so on Moses (Moshe) Montefiore.

(1784-1885). What could Nico say?

In the 20th century, this portrait hung almost barking? Basically, it's not enough in every Jewish house in the Pale of Settlement in weak words that, they say,

Jews will be given rights gradually.

USA - PROBLEMS OF THE XX CENTURY

In 1880, two Americans, Henry Pinkos and Max Velzhinsky, came to St. Petersburg on business of their trading firms. But they were unable to fulfill the orders of their superiors, in modern terms, due to force majeure circumstances: the police ordered them both to leave the capital immediately. Why?! Because they are both Jews. Moreover, both of them used to be subjects of the Russian Empire. Those expelled referred to this circumstance: they say, we used to be Russian Jews, but now we are Americans! | "Moreover... You must know the laws yourself!" - answered Velzhinsky and Pinkos. | As you can see, for the Russian police, an American passport and any documents on naturalization meant nothing in comparison with the research institute with the "main" - with how the laws of the Russian Empire interpret this person. Article 1 of the Russian-American trade treaty of 1832 stated that citizens of both countries could be in the territory of another country and were under

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protection of laws. "With the fact, however, that they will be subject to the laws and institutions existing there."

It is obvious to Americans that Article 1 says that

a resident of each country must abide by the criminal and civil laws of the other, but his status as a citizen is op-

determined by the country of which he is a subject. For Russians, something else is obvious: religion gives a person status, and it doesn't matter if he is an American or not – on the territory of the Russian Empire, he will be treated as the Russian authorities see fit. And then it turned out that one of the insidious Jews left the Russian Empire illegally. If so, he is all the more not a US citizen, but a fugitive subject of the Russian Empire and must be punished under Article 335 of the Penal Code. And if he left the empire legally? Anyway, on the territory of the empire, he must comply with its laws ... But he is a foreigner! The same laws apply to him as to all American citizens! No, he is a Jew... In this story one can clearly see what I have already mentioned several times: the striking lack of dialogue in all Russian-Jewish problems. The Russian side is sticking to its own line, completely unwilling to listen to the arguments of the other side. She owns the ultimate truth no less than the rabbis from Wilno. And secondly... Two completely different logics collide here, two fundamentally different attitudes towards a person.

According to American logic, a person personally, on his own, without asking his superiors, can change his civil status. He entered the USA and became a citizen of that country. According to its laws, he is a citizen, and stands behind him, he is protected by all the might of the American state. As in ancient times, a Roman citizen threw in the face of a howling crowd of Germans or Dacians: "I am a Roman citizen!" And the crowd would think thrice before offending him or inflicting material damage on such a person: everyone knew that the huge and mighty Roman Empire was protecting its citizens. Is it a big deal - one person? In a barbarian society - not much. But a Roman citizen... The cost of his life will be the indomitable movement of legions through ripe crops, smoky glow over cities, crosses with crucifixions on the roadsides. It is better not to touch them, these Romans... So the United States is ready to send gunboats to the shores of the "banana republics", to arrange tedious disputes with the Russian government. The officials of the Russian Empire have a completely different logic. They are convinced that a person, first of all, who was born, will be that until the very end. Who knows what kind of papers? Even if a person is able to change something, then he is exclusively crossed.

There is no need to imagine the position of the Americans as an altruistic struggle for human rights. What was not, was not. During a meeting with the Minister of Foreign Affairs of the Russian Empire N.K. Gearsom, American Attorney W. Hoffman quite frankly stated that "as soon as the equal rights of American Jews abroad are recognized, interest in the anti-Semitic activities of the tsarist government will disappear. So far, this interest is explained not by the desire to interfere in the internal policy of the empire, but by the desire to protect US citizens from discrimination..." [84, p. 65]. That is, to put it simply: muzzle your Jews as you wish, but recognize our rights.

Interestingly, the European powers, the beacons of democracy and progress, gave up on this issue: France did not want to interfere at all (anti-Semitism itself rose in it), England tried to change something, but, seeing the futility of its attempts, retreated. A British citizen, if he is a Jew, was subject to the laws of the Russian Empire.

Only America went all the way on this issue.

And while the government was mainly interested in its own citizens, the general public in the United States thought: Jews in Russia should be helped! Long before the pogroms of 1881, the US press published harsh, condemning articles against the tsarist government. After the news of the pogroms, a series of rallies took place in various cities. In New York, such a rally was held in one of the largest halls in the city, and was attended by Rep. S. Cox, Senator C. Schurz, former Secretary of State W. Evarts, Chief Justice Davis, and the country's most famous Protestant preachers J. Gal, G. Crosby and J. Newman. I would like to draw the reader's attention: it is clear that not only the Jews gathered for the rally!

This is important because too often US actions are explained by the "Jewish lobby". In fact, the State Department made every effort not to succumb to the pressure of influential Jewish communities and actually did nothing to put pressure on the Russian Empire. But then the American envoy W.H. Hunt, appointed to St. Petersburg in 1882, traveled to the south of Russia, studied the Jewish question and wrote an extensive account of the position of the Jews in Russia. According to Hunt, if the fate of Russian Jews changes, it will not be because of pressure from foreign states, but because the imperial government will renounce religious and national discrimination.

After 9 years, the Americans again studied the Jewish question in

Russia. Concerned about the mass entry of Jews from Russia and Europe into the United States, the American authorities created a commission of 5 people. In London, the commission split, and to Russia and Germany

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New York Superintendent Colonel John Weber and Dr. Kempster of Wisconsin went.

Before the trip to the south of Russia, the Americans went to Moscow, for which there was a rather gloomy reason: the new Moscow governor, Grand Duke Sergei Alexandrovich, ordered the expulsion of all Jewish artisans from Moscow in general. There were about 20,000 people who were evicted, and those who declared that they did not have the funds to move were sent through the police station, shackled in pairs with real criminals.

The Americans inspected the abandoned houses in Zaryadye and Maryina Roshcha, saw the Brest railway station, where emaciated people lying on the floor were waiting for trains to Minsk, they met with

many people even visited the Butyrka prison and received there photographs of those being transported and samples of shackles.

Then the Americans went to Minsk, Vilna, Bialystok, Grodno, Warsaw. They confessed to their guides in Russia - P.Ya. Levenson and G.B. Sliozberg that they did not trust newspaper publications, considering them propaganda and greatly exaggerated. "But the reality turned out to be much more terrible than anything described in newspapers and magazines" [41, p. 75]. The Americans found the situation of the Russian Jews hopelessly difficult, did not believe in any actions of the authorities, and considered mass emigration across the ocean to be the only way out for the Jews. Brought...

Solzhenitsyn believes that the most piquant thing about the work of this commission is that the police in Russia ... did not notice that commission at all. I really didn't notice or "didn't notice" for a decent reward - I don't presume to judge.

In 1892, the report of this commission was printed in the Proceedings of the US Congress; I will say briefly - he did not add good feelings to the Russian Empire in America. Suffice it to say that in 1892 both Democrats and Republicans included demands in defense of Russian Jews in their election platforms. The actions of the Russian government seemed to the Americans incredibly stupid and rude, violating the most elementary rights.

person.

USA - EMIGRATION PROBLEMS

Jewish emigration to the United States was in the middle of the twentieth century - the only question is the scale of the phenomenon. Until 1870, about 10-15 thousand Jews moved to the United States. From 1871 to 1880 - 41,000. And in 1882 alone, 10,489 people arrived! And since 1884, Jewish emigration from the Russian Empire to the United States has become a significant factor in the life of both states and Jewry. The maximum emigration occurred in 1906, but already

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In 1882, The New York Times asked the question: what should Americans do if all 3 million Russian Jews want to move to the USA? Among the Americans, opinions were divided from the readiness to accept all three million to the intention to send those who had already arrived back to Russia. The latter opinion was also expressed by the Jews - as I understand it, in line with the notorious "Jewish solidarity."

At the beginning of the twentieth century, 150-180 thousand Jews left Russia every year, and until 1914 a total of 2 million people left. Not all of them have settled down so wonderfully, but many have made their way into the middle class of American society - if not themselves, even in their children. As a rule, the largest Jewish banks in the United States were not founded by Russian Jews at all. "Kuhn, Loeb" was founded by immigrants from Germany. The famous Jacob Schiff, one of the most active

enemies of the government of the Russian Empire, who supported almost all revolutionary groups, if only they would help to topple the Russian government.

Everyone knows that money is politics in our time, it is even banal to the point of boring. The Russian Empire received various loans on various conditions, both from the states and from private banks. As head of the Kuhn, Loeb bank, Yakov Schiff consistently denied loans to Russia and directed his influence to ensure that other banking groups also gave less and less frequently. But at the same time, he also financed the "self-defense groups" of the Jews, that is, illegal armed formations on the territory of the Russian Empire. And during the Russo-Japanese War, he provided Japan with a loan of 200 million dollars.

In 1904, the government was looking for opportunities to borrow money, and on behalf of Plehve, G.B. went abroad. Sliozberg - find out if Jewish financiers will give money. From the point of view of morality, the situation is anecdotal and indecent: to crush the Jews, seeing them as a source of all kinds of harm, and at the same time ask for money from their relatives!

Jacob Schiff said that he could "enter into financial relations only with a government that stands on the basis of the recognition of the equality of all citizens in political and civil rights", and that "financial relations can only be maintained with civilized countries » [42, p. 97]. The Parisian Rothschild is also "not in the mood for a financial combination, even with the relief given to the Russians. the government can be given to the Jews" [42, p. 100-101].

But after all, "relief" meant only variations within an already existing state of affairs - something like a resolution

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the prisoner to paint the cell in a cheerful color or provide a larger cell with openwork bars
kami.

There is some information that Witte, during his visit to America, was visited by a whole delegation of Jewish financial magnates, headed by Jacob Schiff. A natural question is: how does Witte see the prospect of granting Russian Jews full rights? "Like a gradual one," Witte supposedly replied, and this immediately ran into a furious objection. "If so, then a revolution will break out, a republic will come, and it will immediately give all rights!"

This episode is associated with a story from the Brusilovsky Anecdote series, the authenticity of which cannot be verified. But that could very well be...

According to this story, Count Witte's chauffeur was a certain naval officer, a lieutenant named Vasenka - and the surname

the guy was washed away by the stormy waters of history. Allegedly, immediately after the meeting with Schiff and the rest ... (I omit the epithet) Sergei Yulievich went down and got into the car. He had a trusting relationship with the driver, and Vassenka asked what had supposedly happened. Count Witte spoke without refraining from commenting.

"Your honor, it is enough for you to order!" Vassenka responded and patted his dagger with his hand.

, Sometimes I even think: why did the count refuse to let Vassenka use a dagger against Yakov Schiff?! Well, there were a lot of financial bigwigs, not all of them were such old people; from one Vassenka, probably, someone would have fought back, run away, then also yelled about a robbery attack (this is after the organization of a robbery on an international scale!).

But who prevented the same Count Witte from ambushing the same magnates - all the more so, they themselves go to him ... To ambush or lure into a secluded place, and even send a whole platoon of Vasenek against them! A daring raid on the enemies of the Russian Empire in their own lair could have given the most unexpected result... Otherwise (why exchange for trifles, for a single Schiff) start a whole special service to catch and shoot revolutionaries - whether the Jew Gershuni, or the Russian Savinkov .

Probably, the officer's code of honor also stopped him - maybe out of date, not adapted to the realities of the new crazy century, but in those years it was still very effective. But I think that something else stopped ... The main thing is in the name of what is it all? So that senior elders could continue to snore at the State Council? So that you can continue to do nothing, stupidly gobble up the future of the country, and blame the Jews for the collapse? Well, to hell with them bald, like Jews, like bad fat old men ...

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SOMETHING ABOUT REVOLUTIONS

Throughout the 20th century, the specter of communism roamed Europe. Not far from him hobbled his slightly more decent brother, the specter of socialism. You can treat this however you like, you can shake your head reproachfully as much as you like and threaten your ancestors with a finger, but you can't do one thing, a mere trifle: you can't make the past - the non-existent.

The intelligentsia in Europe was basically leftist, that is, either liberal or revolutionary. In different countries, to varying degrees - for example, France was very different in its leftism from Britain, and from Germany, and from zealously Catholic Italy. But in general, Europe was leftist.

And it turned out that Russia as a state in the eyes of Europe became a relic, a crude police state. Anyone who wanted to crush this state turned out to be "his own", "right" person for Europe, and he should have been helped.

The Jews in Europe itself turned out to be 99% left, and 1% of the right Jews were mostly religious fanatics or other wild creatures. The Jews were "friends on the board" just for the left - a people brought out of the ghetto by the French Revolution, introduced into historical existence by the ideas of Liberty, Equality, Fraternity. The Russian Empire as a state had no right to exist without a cardinal change in the political system. The Russian people were condemned for tolerating tsarism and not rising to revolution. Among the Russians, only extreme liberals and revolutionaries were "ours" in the West.

It is easy to criticize this position, and from many positions at once, but I do not claim that this position is thought out and reasonable. I only assert that 90% of the European intelligentsia thought so, that this determined the position of Europe in relation to Russian Jews.

For Europe, the Jews became either "victims of tsarism" - even when American newspapers wrote about the strange and amusing features of the Jews who came from Russia - their excessive religiosity, uncleanliness, ignorance of the modern world, even then these traits were justified by "persecution", "torment", "with the knowledgeable policy of tsarism to keep the people in ignorance".

Or become "heroic freedom fighters." At times, even the left-wing press in the Russian Empire ridiculed exaggerated, inflated reports about the participation of Jews in the "liberation movement" and the losses they suffered. "Warsaw. 11 anarchists were shot in the fortress. Of these, 15 Jews" [85, p. 2].

You can laugh - but what can you do?! These are the messages, along with stories of the atrocities of the pogromists - all these nails driven into the heads, rape of babies in the womb

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teri, Nikolai P, personally compiling instructions for the pogromists and other nonsense and complete surrealism - and formed Europe's idea of what was happening.

That is, there were actions of Jewish emigrants, there was support from their diaspora, but this is not the main thing. The main thing was that the Russian state itself and 99% of the Russian people were right, and the Jews were 90% left. And as a result, here is a story with: Gershuni, as a vivid example.

When Gershuni was finally arrested and sentenced to death, the emperor nevertheless pardoned him, moreover, on his own initiative, without his request. Gershuni fled from the hard labor gi, from the famous Akatuy, in a cabbage barrel. Through Vladi, the East fled to America, and from there to Europe (this is the theme for a detective novel!).

The fugitive convict Gershuni lived quite openly in France and Italy, under his own name, and even wrote to local newspapers. The tsarist government demanded his extradition, but the democratic

Which public became a mountain for him and did not allow him to give up a fighter against backwardness and obscurantism for reprisal. One of the biggest supporters of the position "do not give up" was the public and political figure Clemenceau, the future president of France, "a great friend of the Soviet Union."

Chapter

5 Jews and the Russian Intelligentsia

Two people are sitting on the porch: one is a holy fool, the other is God's chosen one.

Folk words, the author
will be released soon

JEWISH EUROPEANS AND NATIVES

Strictly speaking, there are only two countries in which the very word "intelligentsia" is known - these are Russia and Poland. Nowhere, except in Russia and Poland, there was an intelligentsia, and educated specialists became not the younger brothers of the nobles, but part of the burghers. Speaking in Polish - philistinism. Educated Jews in Europe became part of the burghers, while in Russia and Poland they were included in this special social group, lying between the people and the nobility. With the advent

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This group of Russian Jews experienced exactly the same cultural split as that of ethnic Russians—a split into the “people” and the “intelligentsia.”

The word "educated" in relation to the Jew should be explained - after all, these people were literate without exception. But after all, one can be “educated in the Jewish way,” that is, know the works of Jewish philosophers and theologians, but not read Pushkin, Tolstoy, and Fet at all, not know the multiplication tables, or history, or anatomy, or geography. By "educated", with the reader's permission, I will mean only Jews educated in the European way, in this case in Russian.

M. Aldanov believes that the participation of Jews in the cultural and political life of Russia should begin from the end of the 1870s. Then quite modern literature began to develop in Hebrew, Yiddish, and Russian [86, p. 188-189], and “there were many Jewish writers who urged their co-religionists to learn the Russian language and look at Russia as their homeland” [87, p. 41]. That generation of Russian-Jewish intellectuals, which has already been discussed, appears. But there were in this generation not only politicians and writers, but also doctors, engineers, officials, teachers, a wide variety of specialists.

sta.

It was not the first time that the lure of a higher culture led the Jews in this direction. Already two thousand years ago he made them assimilators of Hellenism and the Roman Empire. Now in the Russian Empire the Jews have moved "in the same direction, which, under similar conditions, led the intelligent Jews of Western Europe to one-sided assimilation with the ruling people" [6, p. 198]. "With this difference, however, that in the countries of Europe the general cultural level of the indigenous people has always been already higher, and in the conditions of Russia it was necessary to assimilate not with the Russian people, who were still weakly touched by culture, and not with the Russian ruling class (by opposition, by rejection), but only with a small number of Russian intelligentsia, but already completely secularized, who rejected their God" 6, p. 178].

These Jews, without even being baptized into Orthodoxy, actually broke with Jewish religiosity, "not finding any other connection with their people. They completely left him, spiritually considering themselves the only Russian citizens" [10, p. 198].

The Jewish intelligentsia did not at all feel itself to be something special, something separated from the Russian intelligentsia. A Jew who entered the intelligentsia, and quite objectively became, and subjectively felt himself not a Jewish, but a Russian intellectual. All this huge estate felt called to lead the people, to lead the people, and in this sense - not

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reconciled enemies and competitors of the nobility, court circles, the tsarist government. There were no fundamental differences in this between Jews and Russians within the estate.

This Jewish intelligentsia shared the passions and tastes of the "elder brothers" represented by the Russian intelligentsia. She loved the "people" in the same way and just as much wanted to be their leader on the way to the bright heights of progress. She was also full of desire to "improve" the life of the people, with exactly the same, and sometimes with even greater ignorance, of what THESE PEOPLE really live.

According to F.A. Stepanov, Jewish youth boldly argued, quoting Marx, in what forms the Russian peasant should own the land ... I will add: having not really read Marx and not seeing a single living peasant, having never exchanged a single word with him and not knowing what he himself thinks about owning the land.

Just as in the Russian environment, the leaders of the Jewish intelligentsia were writers and humanitarian intelligentsia, who were at the same time political deputies.

yators.

"The first historians of Russian Jewry were not only TI and humble scientists hiding in archives and libraries.

tech. As a rule, they were active public figures for whom science served as a weapon in the struggle for the human and political rights of the Jews... In addition, many of them brought personal experience into their scientific works" [5, p. 6].

This intelligentsia was just as ideologized as the Russians. Not having time to appear, the Jewish seal. in Russian immediately entered into a "fight against the alliance of capital and the synagogue" [6, p. 172]. In the same way, the idols of this intelligentsia have become types that cause a shudder in modern civilized man. For example, Pisarev "enjoyed great popularity among Jewish intellectuals" [6, p. 174-175].

This intelligentsia (just like the Russians) was capable of quite strange things to achieve their goals. "In the 60s, the system of repressive measures against ideological opponents did not offend the conscience of even quite intelligent people," and, for example, a certain A. Kovner, a Jewish publicist, denounced one of the Jewish newspapers to the Governor-General of Novorossiysk [6, With. 174].

The Jewish intellectual adopted that almost religious attitude to the book, to all manifestations of culture, which was characteristic of the Russian intelligentsia. The same high, exacting taste, the same rejection of any vulgarity and even the slightest indulgence to the tastes of the "mass" person.

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It is characteristic that Sholom Aleichem, having honestly tried to emigrate to the United States, did not take root in America and was forced to return to the Russian Empire, having previously sung emigration in The Boy Motle!

Sholom Rabinovich found American literature boulevard and theater primitive, he did not want a simplified interpretation of his dramatic works, even in the name of a full box office. He called himself a Jew, wrote in Yiddish, but in his tastes and views he was more of a Russian intellectual. And he certainly was neither a wild Jew from the town, scratching his sides after close contact with bedbugs, nor a lively American writer. "They don't live in America, they save themselves in America," Sholom Aleichem said, as he snapped.

Due to the fact that mainly small groups of Jews were introduced to Russian culture in large cities such as Odessa or Moscow, Russians had a very exaggerated idea of how far the transformation of Jews into Europeans, which took the form of assimilation, had gone. It is possible that such an exaggerated impression of the degree of Russification could also arise among Jewish intellectuals - especially among the second and third generations, already completely cut off from folk life - who had never seen either a bar mitzvah in any shtetl, or a feast. in an uncultured environment of small-town artisans who judged "all the people" by their own environment.

But the fact of the matter is that "the broad masses remained aloof from the new ones. trends... it was isolated not only from Russian society, but also from the Jewish intelligentsia" [20, p. 181]. Next to the Jewish-Russian intellectuals, Russian Europeans of Jewish origin, there remained a huge community of Jewish natives, that is, educated not in the European way, but only traditionally. And this society of "uneducated" was a Jewish "people" in a specifically Russian sense - a people leading a traditional way of life. And very far from his own intelligentsia.

These Jewish natives were related to their Europeans in the middle of the twentieth century as 20 to 1 or in the best case as 10 to 1, and only by the beginning of the 20th century - as 3 to 1. In 1883, there were 25,000 cheders within the Pale of Settlement, and 363,000 of them were Jewish youth.

Even by the beginning of the 20th century, 64% of Jewish children received only such an education. In the same cheder, about the morals of which Sholom Aleichem wrote so colorfully: "A small rickety peasant hut on chicken legs, and sometimes without a roof at all, as if without a hat. One window, at best two. Broken glass is sealed with paper or stuffed with a pillow. Earthen floor

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smeared with clay, and on the eve of the holiday and on the eve of the Sabbath sprinkled with sand. Most of the room is occupied by a stove with a bench...

... A long table in the middle of a hut with two long benches is

actually a cheder, a school where a teacher works with his students. Everyone here—both the teacher and the students—shouts loudly. The teacher's children, who are playing on the stove, are also screaming. The wife, who is busy at the stove, yells at her children not to yell. The hens in the "birdhouse" are clucking desperately: this is a cat - quiet, meek, smooth - jumped off the couch, climbed under the stove and aroused the hens, she would have failed! [88, p. 370].

And while educated Jews pleased their Russian friends with their rapid successes, "the mass Jew remained in the same isolation, due to the specific conditions of his inner and outer life" [17, p. 618]. "Crowded in the Pale of Settlement, the Jewish masses in everyday life did not feel the need for knowledge of the Russian language ... The broad masses remained within the familiar walls of the primitive elementary school-heh-

dera" (6, p. 178].

This "crowded mass" continued to live by the settings of the time of Ekaterina's visit to Shklov. When, with the support of the St. Petersburg rich E. Gintsburg and A.M. Brodsky in 1863 published the "Pentateuch" in Russian, the Jewish Orthodox raged, because for them it was a blasphemous encroachment on the sanctity of the Torah.

Before the outbreak of the First World War, there were, as it were, two cultural and historical worlds - both Jewish, but different. The world of Jewish Europeans included approximately 200,000 people who knew Russian well, had professions, and famously fought for Russia in the Russian-Turkish and Russian-Japanese wars. This world demanded civil rights, published the magazine "Russian Jew", was indignant at anti-Semitism, taught children in gymnasiums, wrote books and articles. This part of Jewish Russia was inhabited by cities with stone buildings, spacious rooms, library halls, parks in St. Petersburg, boulevards in provincial cities, where a military band plays and ice cream is sold

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The Jewish cab driver is a joker. Photo from the beginning of the 20th century

Noah. A world not without problems, but financially secure and kind. And modern.

And with him the world of Jewish natives coexisted: rotten places in the Pale of Settlement; rickety fences, rain-blackened wooden houses; outskirts, smoothly turning into meadows, tied to a peg of goats and pennies, counted in the palm of your hand secretly so that the neighbor does not peep. In this world, where education was received in a cheder, and livelihood was obtained by petty trade and handicrafts, in a world of poverty, if not hopeless need, lived about 5 million Jews. These five million spoke and thought Yiddish, but spoke Russian badly, as if it were a foreign language: they lived in great crowding, and in life they were guided by rules that came from the Middle Ages, and even from the Ancient East. It was a tough, sometimes cruel world, lagging behind the world of cities, the world of educated people for hundreds and thousands of years.

This part of Jewish Russia continued to run from drafts into the Russian army (hence, it did not consider the Russian Empire to be its own state). According to A.I. Denikin, already at the beginning of the 20th century, many Jewish conscripts maimed themselves. And this was not a single, but a mass, typical phenomenon [89, p. 284].

The first part of Jewish Russia was the Jewish intelligentsia, the Jewish Europeans of Russia. The second was Jewish. These two parts of the Ashkenazim had a different way of life, different behavior, different views on life and different historical fate (just like the Russian intelligentsia and the people).

They even had different languages, which even the Russians did not have.

It is interesting that in Russia the Germans, too, split into the intelligentsia and the "people"—the differences between the "urban" and "rural" Germans are no less than between the Russian intellectuals and the peasantry. But in Germany there is nothing like it. The Jews in Germany, France, and other European countries also did not have such a gap between the "people" and the "intelligentsia". In Russia, not only Russians have a "separation from the life-giving forces of the people" - some kind of stable intellectual disease.

However, in addition to the colossal commonality of views and tastes, there were some differences. For example, in contrast to the Russian intelligentsia, which was extremely diverse in its political views, the Jewish intelligentsia was almost entirely left-wing and stubbornly adhered to "progressive" convictions. Minister Ignatiev believed that the Jews, like the Poles, "are in awe of Europe", but "this does not detract from the Russian people." An important difference is that part of the Jewish intelligentsia was liberal, and part was revolutionary. But the left, the supporter

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Almost all of the reformers, progressionists, supporters of the European way of development (sometimes understood very wildly) were almost all.

The Russian intelligentsia was even annoyed by its constant political and cultural split. Ever since the days of the Slavophiles and Nihilists, every grouping has striven to present itself as the only group that has the right to exist and speak in the name of the whole people.

But there were always several such groupings, in any time slice, and only their sum gave an idea of how the Galician Jew lived in the pavilion society as a whole. Let's add

photo studio. At the beginning of the twentieth century, Jews: 5 of Galicia were considered richer and to the usual: "In the capitals

cultural than the Jews of the Russian noise, whirlwinds thunder, there is a layer of the empire. But this native is clearly a spring war ... "more and more.

depressingly poor ... the fervor of an apolitical inn

the intelligentsia, which does not adjoin any camp at all and which does not give a damn about either the left or the right, or patriotism or communism. They are engaged in professional and family affairs, they are indifferent or almost indifferent to politics.

personal.

I repeat once again: each of the groupings was rather irritated and distressed by this diversity... But thanks to this palette, diversity in the intelligentsia itself, which is valuable in itself, and the diversity of possible development prospects were maintained.

The Jewish intelligentsia did not please with such diversity. Why?

FEATURES OF THE JEWISH INTELLIGENTIA

Indeed, why is this so? "You yourself have driven us into revolution with your persecution!" - exclaimed Gershuni at the royal court, and many intellectuals - Russians, Jews and Tatars - applauded him (the fate of these.

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It would be instructive to trace those who live in the near future, but the book is not about that).

Bitingly said, but - as usual with revolutionaries - half a meter short, because in Europe, where no one even thought of persecuting the Jews, they were also left-wing without exception. The Jews are 80-90% so convinced leftists that many times they overlooked the most profitable alliances with various groups of the right. For example, in the United States, despite the prestige of whites, the Jewish communities of the South have repeatedly voted for civil rights for blacks. If these rights were given, the Jews would lose, not win, and by their position they irritated and misunderstood the rest of the whites. Up to the point that a little thought could easily get into the dark head of the southern "white poor man": maybe the Jews are "not real whites" ?! A thought of this kind could have very different consequences...

I hope Gershuni didn't mean to say that the US government, through its persecution, forced the Jews to vote for equal rights for blacks?

And the same is true in Europe. When, in the middle of the 20th century, strange processes began among the Jews in connection with the "problem of Israel", the editor-in-chief of the French magazine Esprit, Paul Thiebaud, said the following: "For us, a Jew is a fighter for a modern state, secularized, separated from churches. The Jew is our compatriot, whom we just

and gained in this struggle, in the process of building this new state. Such a state, by design, should embody universal, universal human values, have full tolerance, and the Jew in our eyes is a witness, without whom they lose their meaning" [90, p. 7]. I did not understand the thesis that the values of the New Age are lost without a Jew. And the thought itself is very curious: the Jews in their current capacity somehow do not exist outside the values of "human rights".

century."

Why? One answer is very obvious: because the emancipation of the Jews took place precisely in the course of modernization. That emancipation took place in this way after the actions of Napoleon is a fact.

Prussia and the Austrian Empire bear little resemblance to democratic France after 1815, to Holland or the countries of Scandinavia, but even in these states of Eastern Europe, the emancipation of the Jews took place as a certain set of ideas from their countries of "primary modernization" penetrated into them.

Naturally, the Jews supported this type of State system with all their might - after all, only in it they could become equal citizens.

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But the Jews also have deeper, if you like, mental, spiritual reasons for supporting the ideas of democracy, secularism, and human rights.

1. The triumph of communal democracy, the equalization of all rights, the creation of a uniform socialist society is the religious value of Judaism. Even the payment of a tax on the upkeep of the Jerusalem temple is very characteristic here: regardless of the wealth of a Jew, he must give one amount - half a shekel. No more give and take!

This is how the value of economic equality, the sameness in the face of God, is affirmed.

In order to fight for such a "society of equals", a Christian will have to renounce many of the values of Christianity, from the attitudes of a society brought up on these values, that is, to commit a kind of "civilizational betrayal". For a Jew, this is not necessary; he can be a socialist and a communist without breaking at all with the national traditions of the Ashkenazi Jews and with Judaism. Moreover: becoming a liberal, a democrat, a revolutionary, he only professes one of the values of his faith, and nothing more.

Such is the peculiarity of all the peoples of the Jewish civilization - the ease of perception of leftist agitation, the ideas of the revolution. Such is the peculiarity of the national character of all Jews, at least the Jews of Europe: they are almost without exception leftists. After all, what is the main thing in Judaism? The idea of law enforcement. For a Jew to observe certain rules given to society by

outside, is the surest way to the attainment of grace. In Judaism, the law is given directly by God... New time - new songs! If science provides some new Law, why not put it at the forefront and not come to bliss through it?

The fact that social engineering, social utopianism arise as "distortions of Christian consciousness in the direction of Old Testament ideas" [91, p. 424], wrote S.M. Frank, and S.N. Bulgakov, and N.A. Berdyaev... That socialism is nothing but "a utopian mythologeme... inspired by religion by utopian dreamers, carried out by a persecuted fanatical people," modern theologians also write [92, p. 24].

2. In all European countries, Jews are recent citizens. In the Russian Empire, even such intellectuals as S. Dubnov or L. Pasternak had only grandfathers who were extremely distant not only from the way of life of a European intellectual, but in general from any area of Russian life.

It would be more accurate to say that such a law is invented by semi-literate people, wildly. who understood the data of science... But this is the second question.

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Yes, the ancestors of
Dubnov, Marshak, Mandelstam,
Pasternak, Garkavy lived in: | | "®
Russia of the century, perhaps, and ini" M of the
millennium. It may very well

- O:} ,be, their ancestors lived in Ros

th

these even before it became Russia -
for example, if their distant
ancestors lived in the colonies of
ancient

Jews in the Crimea or on the Black
Sea coast. But, living on the
territory of Russia even before the
Russians, they have nothing to do
with
most of the history of Russia
these.

Neither Dubnov's great-
grandfather, nor Marshak's great-great-
grandfather climbed - - - whether, holding a
saber in his teeth, according to Boris Leonidovich Pasternak, according to the ladders
on Anna Akhmatova, similar at the same time to the walls of Izmail, Narva, Ni-

on an Arab and on his horse. Russian poet of Jewish origin, son of a Russian Enshants, Kazan. And not they

an artist of Jewish origin on a winter evening, when the comfort of L.O. Pasternak but crackling firewood in the stove and frost crackling outside, crowded into a warm room to listen with bated breath to the stories of those who participated and still survived.

Neither Marshak's great-grandfather nor Pasternak's great-grandfather left the burning Smolensk under French cannon fire; not under their boots the old Smolensk road was gathering dust in this fateful August.

It was not the banners of their armies that floated in the powder smoke near Borodino - the Jews only read about Borodino in the books of Leo Nikolayevich Tolstoy (when they deigned to learn Russian). In the Russian army, which stopped on August 26, 1812, the most powerful army of the then world, there was not a single Jew. Pierre Bezukhov on the battery could not communicate with a single Jew. Captain Tushin could not be called Tushinzon. When Prince Andrei passed, with his hands behind his back, past the formation of his soldiers, not a single Jewish eye followed him. And not a single Jewish stomach or side could, with a metallic howl, pierce a fragment of that bomb.

For some reason, this topic is very often perceived by the Jews as not painful, but I sincerely do not understand why? First, it is a holy truth, and we gain nothing if we deny it.

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Secondly, I do not understand why this truth is capable of throwing some dubious reflection on the Jews or calling into question their right to live in Russia. Maybe someone and once such conclusions really were made; but for me, no. And I do not bear any responsibility for those who thought of such conclusions.

I draw completely different conclusions: Jews do not have this personal, intimate relationship to all layers of Russian history. Of course, a Jew can have a personal, intimate, personal relationship with Russia. He may well be Russian, a Russian patriot, and such examples are known.

Very many Russian Jews love Russia no less than Russians, but they love it with a different love, for something else, and consider the good of Russia to be something completely different from that of the majority of Russians.

When a Jew seriously proposes to carry out some terrible social experiment or tries to organize for us some odious "revolutionary transformation of society", he, as a rule, acts quite sincerely. He honestly believes that it will be much better this way, and that only a scoundrel or a fool can resist these ideas.

Moreover, if his proposals look like an anti-Russian

Russian, are not anti-Russian at all. It may very well be that Jewish Russia will indeed benefit from this transformation. Jewish Russia, whose banners did not float in powder smoke near Austerlitz and Jena, whose volleys of ships did not sweep the fortifications of Sinop into the Black Sea. Russia, whose people did not speak Russian only two hundred years ago.

In general, it would be extremely interesting to write a history of Jewish Russia, in which the internal history of the Ashkenazi would smoothly pass into the history of the Russian state and the Russian people. It is a pity that I simply do not have enough mind or talent to write such a thing.

OK then! Let's assume that everything said here is pure insulting nonsense, a manifestation of inferiority, a demonstration of the idiocy of a goy, deprived of a "correct" Jewish mother and sensitive leadership of the rabbinate. But even so, facts are stubborn things! And the fact is simple: the Jewish intelligentsia blooms with one political color, although they are different. mi shades - from pale pink to burgundy.

THE DEIFIED STATE

And there is one more exceptionally important difference: the Russian intelligentsia has never treated itself as enthusiastically as the Jewish intelligentsia has treated itself and the Russian.

Experience shows that the majority of Jews, in general, have a low opinion of the Russian people. We are up to them, as they say,

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"ns we reach": they are too stupid, not active enough, and besides, we love all sorts of nonsense too much: there are different birch trees, plains over which the wind rushes from the Black Sea to the Baltic, the red walls of the Kremlin, the gray-black rocks of the Bosphorus and other patriotic rubbish. We are too interested in our ancestors and our kings, we attach too much importance to all armed fools who (can't sit still and read the Talmud!) for some reason took either Ishmael, or Berlin, or Parikh, and the Jews from this are nothing but trouble. For the Jews, we are not intelligent enough... Well, that's what it sounded like, this word!

Because in our people there is only one class, to which the Jews treat just as well and with the same sincere positive feeling, as the majority of them treat the rest of the people - coolly. This is intelligence.

It is amazing how many good words a Jewish intellectual can say about the intelligentsia and how many nasty things he can immediately say about the "people", primarily about the peasantry.

"There is no more people," said Mr. Pomeranz. "There is a mass that retains a vague memory that once it was a people and carried God in itself, but now it is completely empty. To dip into the people means to dip into the void. This is a test that can

only a saint can endure, and not salvation for the weak" [93, p. 102].

"I did not invent (history did) that the peasant nations are hungry nations, and nations in which the peasantry has disappeared are nations in which hunger has disappeared. It's not my fault that it's more profitable for society to spend most of its energy on mental work, and very little on cultivating the land" [93, p. 128].

The eighties are the time when "Education" was already written, in which A.I. Solzhenitsyn quite convincingly showed that there is no longer any intelligentsia [94]. V.A. dates back to the seventies. Senderov, the time when "there was still an intelligentsia" [95, p. 17].

But this is the position of two Russian educated people who, although they identify themselves with the intelligentsia, come to the conclusion that the intelligentsia no longer exists. They refer to the intelligentsia by the fact of birth and occupation, and do not pray to it at all.

And in those same years, another intellectual, a Jewish one, could not come to terms with this! Even realizing that the intelligentsia, to put it mildly, does not meet the requirements that he makes of it, Grigory Solomonovich writes quite definitely: "I understand that my chosen people (that is, the intelligentsia) are bad. But others are worse."

It is difficult to say what is more characteristic here: the very use of the word "chosen people" or the complete conviction that "everyone else is even worse." Truly right, G. Chesterton is a thousand times right: some people use the mind, others worship it.

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The brothers Arkady and Boris Strugatsky are equally enthusiastic about the intelligentsia. Actually, outside the intelligentsia, they do not see any people at all with whom normal human communication is possible. In any book by A. and B. Strugatsky, there are disgusting bureaucrats, stupid commoners, ridiculous fascist warriors, disgusting intelligence officers and disgusting politicians. But the intelligentsia is described in such a way that one wonders: how has it not yet been taken alive to heaven?!

What is characteristic is that it is impossible to name a single Russian author who would speak of the intelligentsia in the same enthusiastic, downright adoring way.

It is not enough to say that educated Jews valued or loved the Russian intelligentsia. No, that's not enough to say! The Jews wanted to belong to the intelligentsia, to enter into the intelligentsia, they considered themselves natural intellectuals. There were even Jews who were seriously offended when the entire Jewish people refused to be recognized without exception as intelligentsia!

Let us note that there is much in these claims that the Russian intellectual either does not perceive at all, or considers it an incredible exaggeration. Claims for outcasts, for a demonstrative Childe Haroldian rejection of the "gray masses" and "wretched little

people" is absolutely not in the spirit of the Russian intelligentsia. Rather, in her spirit, the search, than she could be useful to the "people." This search can be considered very naive, the very experience of "duty to the people" and attempts to pay it back are absurd, but in any case, the spiritual search goes exactly in this direction.

For Judaism, the claim to exclusivity, isolation, "separation" is very natural. In the end, the representatives of Jewish Russia are not to blame for the fact that isolation from the rest of the estates of the Russian people is alien to the intelligentsia, and the word "separate" immediately awakens a bad memory of the oprichnina in the memory of a Russian person.

In this place the very foundations of the souls of the Jew and the Russian are different.

There are at least three serious reasons why the Jewish intelligentsia loves the Russian intelligentsia and wants to be an intelligentsia themselves. And for which she does not like the rest of the estates of the rest of the Russian people.

1. With all its innovation, its revolutionary spirit, its readiness to "share everything", the intelligentsia is very conservative, even reactionary. It is ready to endlessly and radically change its form, but it clings to the main thing, to the essence: to the feudal attitude to life, to the image of the world, typical of a traditional society.

The Russian intelligentsia is not a class, not a stratum of specialists. This is a medieval class from which specialists emerge, but which is not reduced to specialists. That is, in order to enter the intelligentsia, one does not need to be very

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qualified person and possess high personal qualities. It is enough to be "one's own" ideologically.

And besides, the attitude to the book as a sacred object, to knowledge as a sacred value, to teaching as a process of ascent to holiness is very typical of Judaism. This attitude can easily be transferred from the holy books of Judaism to any other books, from teaching the Talmud to any other teaching... This is exactly what happens among some Jews in the mid-late 20th century in Russia.

Thus the Russian intelligentsia and the Jewish intelligentsia acquire a very important point of contact. And at the same time, both the nobility and the clergy traditionally do not like Jews and do not let them into their environment, but the intelligentsia does and easily mixes with the Jews.

This, by the way, is also a typical medieval and even ancient Eastern principle - "marry only your own." The intellectuals are ready for marriage, and thus demonstrate in the language of the times of Moses: "we are ours."

2. The intelligentsia does not perceive itself as a people, but as something outside the people. The classical formula "the intelligentsia and the people" is very understandable to the Jews and finds them complete sympathy.

3. The intelligentsia is opposed to the tsarist government.

Comments are not needed here.

I would be glad if the reader can add to me, but here are at least three reasons why Jews are so passionate about the intelligentsia. With a cool, at best, attitude towards the rest of the Russian people.

Chapter 6

Adventures of Shvonder in Russia

Grows in attics and cellars Russian spiritual greatness. Here he will come out and hang each other on poles for the slightest difference.

I. Huberman

ORDER OF FIGHTERS

During the decades of Soviet power, the revolutionary part of the intelligentsia made great efforts to create the illusion that they "expropriated the expropriators" and "turned the imperialist war into a civil war."

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kuyu" all the intelligentsia, all this huge estate. Of course, this is not so.

Firstly, many raznochintsy were simply apolitical - from the time of Catherine until 1917. And later.

Secondly, the intelligentsia was ideologically very different.

Out of the one and a half million people who were classified as intellectuals in 1880, out of the 3.5 million intellectuals in 1914, at most a few tens of thousands of people had at least some connection with revolutionary propaganda.

And they carried on this propaganda, "went into the revolution" people who were not particularly elite, including psychologically not particularly prosperous. The period of the Great Terror, the "hunt for the tsar" and the highest officials of the Russian Empire began on April 4, 1866: on this day, at the gates of the Summer Garden, a certain Dmitry Vladimirovich Karakozov shot Alexander P. Later it became known that this same Karakozov, originally from the nobility, a student of Kazan, and then Moscow universities, was involved in a military organization.

downgraded by his cousin, N.A. Ishutin. Prior to this, Karakozov had already distributed a leaflet to "Friends-Workers", in which he agitated the workers for an uprising, but it was unsuccessful - no one needed to organize a revolution for anything. And then Karakozov bought a revolver, took several shooting lessons and went to St. Petersburg to kill ...

E.I. wrote in detail about Ishutin and Karakozov. Kozlinskaya, who knew both of them well: "Love for a young girl of extraordinary beauty made Ishutin climb into heroes, he was chasing fame, ready to buy it even at the cost of his life. If he were a more cultured person, he probably would have been able to achieve this glory. No matter how far science marched at that time, yet there was not a single area in it that could not be advanced more and more with stubborn perseverance. But that was the tragedy, that such small people, gray half-educated, science was not up to the task. It is simpler and easier for people of this type to hide behind props and, under the flag of political activity, wait to see if a sweeter bite comes up somewhere. And it's not exactly the hour - to get into the heroes.

"Karakozov was even grayer and even more embittered than Ishutin: although he somehow crawled from the bursa to the university, he could not study positively and, being unable to adapt to anything due to his backwardness, he migrated from one university to another, nowhere for a long time not getting along ... And everywhere he was oppressed by the same hopeless need. This made him always ready for any evil deed in revenge for his failures" [97, p. 238].

These were the first two terrorists who opened the hunting season for Russian tsars. A modern researcher says about the successors of their work: "Probably, this is not a very objective

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grade. But the archives of Krasnoyarsk contain hundreds of files that describe the not very moral deeds of political exiles" [98, p. 81].

Most of the Russian "fighters against tsarism" were such that it becomes completely incomprehensible what they needed most - a good psychiatrist or simply a cheap brothel.

So: against the background of Russian revolutionaries, the Jewish "fighters for the people's cause" looked very good. Why?!

It is widely believed that participation in the revolution was driven mainly by inequality. Undoubtedly, it was. O.O. Gruzenberg recalls that when he was a student in Moscow, his mother came to visit him. I arrived illegally, and I had to constantly "warm up" the police with small bribes in order to get off. Nothing terrible, there is even something to laugh at, but somehow it is very uncomfortable ... Is it surprising that Osip Gruzenberg lived and died an enemy of the existing system?

With Gershuni, it turned out almost the same, but even worse: during the police raid, which Kyiv was famous for, its old

hu-mother revealed as a subversive element. The student son was not touched, he had the right to reside, but the elderly Jewish woman spent the night on the spat-stained floor of the police station, and in the morning she was sent back to the shtetl. In his own words, Gershuni swore that very night that he would not calm down until the damned power collapsed, which dared to offend his mother.

In the family history of Samuil Marshak, there is also this: they say, somehow his father lowered the bailiff down the stairs. The venerable policeman came to the dirty Jew, waiting to see when the customary fifty rubles would be put into his pocket. And Yakov Marshak had every right to live outside the Pale of Settlement according to all the laws of the Russian Empire and did not want to give bribes. It ended with the fact that in the end "the bailiff rolled head over heels on all steps, rattling his saber and copper backs of galoshes" [39, p. 355].

This story, which was passed on in the Marshak family from generation to generation, regretting "that my father lived at that time on the second floor, and not on the third or fourth ...", plus "incomprehensible percentage rate", due to for which little Yakov did not have a chance to study at the gymnasium ... Here is the psychological basis of some dislike of the whole Jewish family for the Russian state. To condemn - will the tongue turn?

But the Jews were not the only ones who joined the revolutionary movement! They went more willingly, a larger percentage of young people ended up there ... But that's all. "The participation of Jews in the all-Russian revolutionary movement is only to a very small extent explained by their inequality of rights. ... The Jews only shared the general mood" [70, p. 398]. It remains to clarify the real "trifle": why were there so many Jews in the revolutionary movement?

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And why, if a few Russians and not the best came from the Jews, then many Jews not the worst?

The favorite idea of today's post-Soviet people, who are rapidly returning to Judaism, is that the scum of Jewish society went to the Bolsheviks! This can be expressed both in relation to the present, and in a completely noble tone.

"The type of Russified Jew we are familiar with, who is encountered at political meetings of various organizations with the prefix "democratic ...", can be a sensitive and decent person, an idealist and unmercenary. However, he will never be able to offer the right recipe for suffering Russia, because even for himself he has not found a cure for groundless throwing. Such shortsightedness is characteristic of Jewish assimilationists in Russia today, who are unable to understand that one of the main tragedies of this country today is the transformation of the word "patriot" into a curse word.

... It is not for us to instruct Russian politicians how they should deal with the ills of their society, but the Assimilationists, who stand up for the freedom to degenerate the individual and society, should know that their position is anti-Jewish in nature.

Looking at these well-meaning, but misguided people, simple people around you may think that these spiritual orphans represent the original Jewish point of view. And this undermines the chances for a genuine rapprochement between Russia and Zion" [99, p. 42].

The Jews of the early twentieth century would not have understood the hysteria of their granddaughters and great-granddaughters. They did not at all consider their work in democratic organizations to be a betrayal of Jewish interests or a violation of some rules of life.

Member of the State Duma Meyer Bomash stated in 1916: "We do not regret that the Jews participated in the liberation struggle ... They fought for your freedom."

In March 1917 O.O. Gruzenberg said in front of the leaders of the Provisional Government and the Soviet of Workers' and Soldiers' Deputies: "We generously gave the revolution a huge percentage of our people - almost all of its color, almost all of its youth ..."

Here. so: almost all of his youth. So Avigdor Eskin can overstrain as much as he likes, but the famous lawyer O.O. I trust Gruzenberg somehow more.

"Jews linked the fate of the Jewish question in Russia with the triumph of progressive ideas in it," the Jewish Encyclopedia defined no weaker than O. Gruzenberg [76, p. 370].

In tsarist times, only one voice was heard condemning the mass participation of Jews in the revolutionary movement: in 1905, S. Dubnov accused the Jewish revolutionaries of national

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treason. Because of a handful of scum, pogroms fall upon the entire people. Because of a bunch of idiots, all Jews are considered traitors from the Motherland-Russia. In his article "Slavery and Revolution," he wrote with the utmost certainty: "That large army of Jewish youth, which occupies the most prominent place in the ranks of the Russian Social-Democratic Party and even promotes its "commanders" there, formally severed all ties with the Jews ... You are not creators, but laborers of the revolution or its brokers.

But with all the nobility of tone, S. Dubnov did not stop domestics.

AN ATTEMPT TO ANALYSIS

Among the many reasons for the mass revolutionism of the Jews - from the malignant essence of the Jew as such to the "gloomy pressure of tsarism in the prison of peoples" - for some reason no one has so far paid attention to a fact that, in general, is striking: massive, almost universal

the loyalty of Jews all over the world to the liberal and radical left camp.

Jews belonging to different nations and living in different conditions show this quality with great force all over the world. I have already subscribed to the opinion that this quality is connected with the very nature of Judaism.

A religious Jew does not live "here and now." He decides not the question of "am I lucky" and "do I live well", but "how the Lord God treats me". In everything everyday, everyday, he sees the Lord's punishment or a sign of His mercy. The material world, however, is of no particular importance and can easily be altered, reshaped, if necessary for the Idea.

In the era of emancipation, traditional learning is easily replaced by secular learning, moreover, received in the goy language. It is just as easy for the idea of changing the world to acquire a content that is not at all religious.
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In addition, for some reason, two very important circumstances that are most directly related to Ros
these:

1. The Russian intelligentsia throughout the history of its existence did not have the opportunity to achieve individual success. It was a layer in which there were no values of individualism, personal organization or, more than aspirations, enrichment. But in which there has always been a certainty that it is always possible to seize power and radically change the "rules of the game" in society. |

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That is, the individual could not or almost could not change his position in society, but "on the other hand" he could plan changes in society itself - and changes, of course, in his favor.

Throughout its history, the Russian intelligentsia has created many different ideas for the reorganization of society, Russia, and Europe. ... up to the idea of a radical reorganization of the entire universe. But not a single intellectual has ever submitted any ideas of an individual career, except for the creative and the ranks of a draw.

That is, in the very position of this class, in its life, there was something, a kind of "factor X", provoking revolutionism. And it would be at least strange if the Jewish intelligentsia were not imbued with the same ideas and moods.

2. In Russia, it was much more difficult for a Jew to assimilate culturally. In Europe, European Jews spoke the language of the "titular" nation! These were people who spoke, wrote and thought in French or German, as in their native language (yes, in fact, why "how"?).

The Russian Jew, in contrast to them, assimilated into the Russian environment as a foreigner, that is, as they learned the Russian language, which was foreign to them. And not only assimilated, but also received a secular education. A German Jew sent his son to a German gymnasium as soon as he saw fit. A Russian Jew first hired a tutor, the guy taught Russian... and then you can go to the gymnasium.

Jewish Germany spoke the same language as German Germany. Jewish Russia with Russian Russia - on different. By itself, this linguistic situation already created a strong pressure on the Jews, and made them foreigners in Russia, even without the special influence of the government or the police. Where there is pressure and oppression, there is the desire to free oneself from it. And then there are legislative restrictions, police harassment, anti-Semitic press, pogroms, don't forget about it at night.

Mikhail Agursky suggests that participation in the revolutionary movement was a kind of "more decent assimilation", because it allowed one to enter the Russian social environment, and, moreover, did not require baptism. In addition, it looked more noble, because propaganda was going on against the Jewish bourgeoisie, and not only against the Russian [100, p. 130].

Not indisputable, but very, very interesting thought...

"... Jewish historians of the end of the 20th century had absolutely no doubt that both the authorities and the people of Russia hated the Jews... Looking back at the 20th century, they had no doubt that the political, social, economic conditions of the life of Jews constantly worsened. These historians confronted

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battle the task of establishing and revealing those principles that were based on the seemingly ineradicable hatred of Russians for the Jews" [48, p. 7].

It is easy to say about "indestructible hatred": in the same way, many Russians, Poles and Germans seemed to have indestructible hatred of Jews for Russia, Poland, Germany and for the entire Christian world.

And at the same time, each of us knows the manifestations of not at all malice between these two peoples - after all, it is difficult to seriously talk about "indestructible hatred" for each other when a third of Russian Jews are married to Russians, and a third of Jews find Russian husbands. Here, as they say, one of two things: either "indestructible hatred", or mixed marriages (the same can be said about Polish and German Ashkenazim) ..

Apparently, the issue here is not one of hatred, but rather, as I have already mentioned, / - a pathological inability to understand each other. And in unwillingness to understand! After all, each side does not state its own vision of the situation, not its own opinion about it, but the ultimate truth. If another people does not accept this "truth" - and in its entirety, without reservations - the reaction to

it is only offended, insulted, indignant. Both Russians for Jews, and Jews for Russians, are fools, unable to understand all the beauty, all the power, all the radiance of the Highest Truth.

The Jews will add to this the double count brought up by Judaism: they carry the truth that other peoples simply cannot, have no right not to accept. They were chosen by the Lord God to bring the light of truth to all other nations! It is almost an apostasy - not to understand and not accept the Truth that Israel proclaims (and all the truth is the opinion of the majority of the Jews in the conflict, and nothing more).

In my opinion, the Jewish historians of the 20th century just show this not the most commendable of the traditional Jewish qualities: the inability and unwillingness to understand the position of the "other". And even worse: a complete lack of understanding that some other position is generally possible, a different opinion about what they consider to be "the only true one".

IN THE "FIGHT FOR THE PEOPLE'S CAUSE"

The first Jewish names of revolutionaries have been known since 1861: these are Mikhoels, Gen and Utin: they participated in the unrest of students in St. Petersburg in 1861. Utin also participated in the circle of the legendary Nechaev.

Especially in the 1870s, literally a stream of Jews poured into populism. Many of them came from circles connected

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I. Kaufman. Chess players (Galician Jews). Early 20th century

nyh with smugglers, or had close relatives in Austria-Hungary or Prussia. An ideal situation for obtaining illegal literature (and, if necessary, weapons)!

Already at this time, not only ordinary participants stood out, but even Jews - the leaders of Narodism, including such a bright personality as Mark Natanson. "Wise Mark" did not miss literally a single way to somehow spoil the official Russian authorities. Not speaking at rallies, not possessing any literary talents, he went down in the history of the political underground as, firstly, a propagandist who involved many previously outsiders in the Narodnaya Volya. Secondly, as the organizer of daring and well-thought-out (and therefore most often successful) operations.

"Wise Mark" did not engage in theoretical disputes, and even when the adherents of Bakunin and Lavrov were ready to kill each other, he offered to stop the debate about the "music of the future." What is the use of arguing about this when the autocracy is still standing?! And every one he attracted - including such stars of the first magnitude as Deutsch or Plekhanov - he inserted into the organization according to his ability to cause the authorities as much trouble and harm as possible.

But it was "Wise Mark" who organized the daring escape of Prince Peter Kropotkin from the military hospital on the trotter Var

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vare (summer 1876). And a public meeting at the entrance to the Kazan Cathedral on the day of St. Nicholas the Pleasant in December 1876. It was the first rally in Russia over which a red banner flew. The rally was organized by Mark Natanson, the banner was held by Felicia Sheftel, and I send kisses in the air to modern "patriots" who are making great discoveries about the "originally Russian" origin of the red rag on a stick, their favorite symbol.

In this era, only one circle of L. Deutsch in Kyiv consisted exclusively of Jews, but there was no longer an illegal circle in Russia in which there was not at least one Jew. In the summer of 1877, several Jewish women, who were engaged in agitation, passed through the "trial of 50". 13 Jews pass through the trial of the 193rd (a very large number; much higher than their percentage, given the small number of educated Jews at that time).

On the whole, Jewish revolutionaries share all the principles of populism - "go to the people", and the improvement of this practice is also associated with one of the Jewish people: all the same Natanson came up with "settlements among the people" - so that the revolutionaries would live in the countryside, gain influence, and there they would lead the people. And many went. Deutsch describes how a small, skinny Aptekman with pronounced national features settled among the people as a paramedic and began to preach socialism through the Gospel [101, p. 183-185].

They, these first Narodnaya Volya Jews, do not even think of working for enlightenment or for the revolutionization of the Jews. Even the purely Jewish "Social-Revolutionary Union among Jews in Russia" did not set the task of propaganda within the Jewish people. Moreover, "many people developed a passionately hostile and contemptuous attitude towards the old Jewry as some kind of parasitic anomaly" [48, p. 49].

"None of the Jewish revolutionaries in the 70s could have imagined that they had to work only for their nationality" [101, p. 56], and practically all Jewish radical youth "in the name of the ideals of populism also began to move more and more away from their people ... began to intensively assimilate and assimilate the Russian national spirit" [13, p. 336].

The turning point occurred after the pogroms of 1881-1882. At-

the more than likely that one of the reasons for this is not only the general turn in the mood of Russian society (as it turned out, not so ready to include Jews), but also the anti-Semitic propaganda of the Narodnaya Volya themselves.

The pogroms were welcomed from emigration by Tkachbv, although he made a reservation; I mean, this is the very beginning. And in this way, intermediately, evasively, he explained: pogroms in themselves are bad, but you have to be with the people... You have to support the people...

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Many representatives of Narodnaya Volya not only campaigned "for", but also personally participated in the pogroms: "pogroms were supposed to accustom the people to revolutionary actions" [44, p. 618].

Not all of them were enemies of the Jews, but they assumed that "the movement, which was easiest to direct against the Jews, in its further development will fall upon the nobles and officials. In accordance with this, proclamations were written calling for an attack on the Jews" [17, p. 218].

Quite a few leaflets are known, which were distributed by various organizations, from the "Cherny Repartition" to the "South Russian Workers' Union". The Executive Committee of the "Narodnaya Volya": "Who, having taken from his own! hands! earth, l1sa that tavern? Zhidi.- Whom the man, for an hour screeching tears, ask to get access to his lan? At the Jew. Wherever you go, to what extent you start, - wait, sit down.

And it ends with a call: "Move, honestly! robotic! people!"

In a leaflet of Narodnaya Volya (already in 1883): "Pogroms are the beginning of a nationwide movement ...".

Leaflet "Grain" of the "Black Repartition": "Jewish robbing has become unbearable for the working people. Wherever he goes, almost everywhere he runs into a Jewish kulak.

Already during the pogroms in Balta, the government said that the revolutionaries were fanning the pogroms. The Jews were very reluctant to believe it, but judging by the evasive half-confessions of both the Jewish Encyclopedia and Gessen, they had to believe it.

This is still the very, very beginning, and I will say briefly: there was not a single party in the Russian Empire, not a single fragment of the "liberation movement" in which there were no Jews.

In 1883, the Russian Social Democracy was born in Geneva. Plekhanov, Vera Zasulich, Deutsch, Axel Rod stand at its origins. In 1896, Plekhanov, at the congress of the Socialist International, called the Jewish Social Democracy "the vanguard of the workers' army in Russia."

The Bund arose in 1897, half a year before the RSDLP, and was a typical revolutionary organization. Already by the revolution, he

deadly quarreled with the RSDLP, but they started very amicably. The Bund carried on propaganda in Yiddish and even at one time defended the right of any Svrei, wherever he lived, to write any business documents in Yiddish. The sight of a professor at St. Petersburg University giving lectures and writing articles strictly in Yiddish, or the sight of a Jewish craftsman writing in Hebrew an application for permission to live outside the Pale of Settlement (and a camp officer who reads this attentively!), pleases unusually, but the demand itself purely populist; strange as it may seem, sometimes they have a strong effect. Recall at least the idea of Zhirinovsko

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to supply every woman with a man, and every man with a bottle of vodka... It worked, after all!

As for the rest, the Bund acted quite like a revolutionary party: for 14-15 years apprentices trained themselves to spoil the craftsmen because they exploit them, or to break glass in the houses of more or less prosperous Jews. In Vilna, "on the day of Yom Kippur, Bundist youth burst into a large synagogue in a crowd, began to interfere with the continuation of prayer and staged an incredible brawl, drinking beer" [41, p. 156].

That is, they acted in exactly the same way as, after a short time, the members of the Union of Militant Atheists in the Orthodox Churches.

However, as early as 1914, Zhabotinsky stated with satisfaction that "the Bund ... as it grows, replaces the cosmopolitan ideology with the national one" [55, p. 36].

RSDRI congress: "Out of eight delegates... five were Jews... A. Kremer and B. Eidelman entered the Central Committee of the party formed at the congress, consisting of three people" [70, p. 396].

The leaders of the Mensheviks after the Third Congress of the RSDLP were Axelrod, Deutsch, Martov, Lieber, Trotsky, Dan, Abramovich, Plekhanov. Yes, yes, I know: it doesn't matter, it's generally indecent to talk about it, but here are the facts - 7 Jews out of 8 people in the leadership.

We shall meet with the leaders of the Bolsheviks at another time and in another place.

In the meantime, I would like to note that we often underestimate the socialist fervor of early Zionism... Again, propaganda comes into play: they say that the Zionists are such bourgeois nationalists. And they are not at all and not necessarily bourgeois, they are very often very popular, quite even proletarian nationalists, no worse than German ones.

"A kibbutz (the word itself means 'collective' — A.B.) is an Israeli agricultural settlement with collective ownership not only of the land, but also of all the property of the workers... The freedom of the individual in K. is severely restricted. For example,

a member of the K. is not free in the right to choose work or study" [71, p. 93], says the Pocket Jewish Encyclopedia. And he clarifies: "Among the first Zionist leaders were socialists, who thus embodied their convictions. The first K. were founded by non-religious Jewish settlers in 1910." [71, p. 93].

Of course, the Russian peasants, who called their collective farms "Jewish", are vile creatures and anti-Semites, there is nothing even to talk about and argue about. We only note that what was interrupted in damned Russia, wild and anti-Semitic, was brought to an end in Israel.

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"At the beginning of 1967, when the northern border with Lebanon was opened, among the Lebanese there were several peasants who still remembered the period preceding the establishment of the State of Israel, who were familiar with the Jewish settlers of those years. They knew some Hebrew and could even sing a few Jewish songs. Television showed the raising of this pie: one of the Arabs sang the song "Tongues of Flames", a song that she had learned from her Jewish friends in her time. In this song, very popular among young Helucim (immigrants. - A.B.) before the creation of the state, the refrain ended with the words:

Flame,

flames,

We'll be carving with a hammer all day.

Flame,

flames

Like you, like us, like our red-red flag,

Israeli TV viewers were confused. Ever since the northern border was closed in 1948, the flames went out, followed by the lowering of the "red-red" flag. The Lebanese woman's memory has not betrayed her, but the Israeli reality has changed radically.

This episode may serve to illustrate what has happened to Socialist Zionism since the young settlers laid the foundations of communal life in the Galilee. His songs, his poetry are firmly forgotten, his ideas, his dreams, hopes for the creation of a new world and for the fact that this world will be led forward by the working people of Eretz Israel (the Land of Israel - this is how the Jews call Palestine in Hebrew. - 4.B.) - all this receded, erased. Socialist Zionism believed that it was he who was destined to lead the future world to freedom..." [102, p. 160-161].

In Russia in 1917-1922, the Zionists acted not at all as a "Jewish bourgeois party", but as a broad national movement, Jewish in form, socialist in content. The Zionists wrote programs designed to

not only for the Jews [103].

It is the modern historian who writes that Zionism was a "national liberation movement" of the Jews and was thus radically different from other forms of socialism. That the Zionists "decided to build a society of social justice only for their people and in their ancient homeland" [104, p. 28].

It's just not true. To be convinced of this, it is enough to read the books cited above. We have to make two assumptions:

1. Mr. Sinelnikov simply does not own the material - he did not even read this.
2. He deliberately hides the truth from his readers.

At the beginning of the twentieth century, the Zionists held congresses at which the construction of socialism in Russia was discussed, and, judging by everything

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mu, quite sincerely believed in their ability to lead "this country" into the future. Or was Russia, at least for some Zionists, still "our country"?

We sometimes underestimate the scale of the influence of Zionism on the masses of the people, especially immediately after the revolution, when the Zionists were one of the forces that seized power in the Russian Empire.

The Jewish Encyclopedia believes that "it is not possible to take into account the real significance of the Jewish element in the all-Russian liberation movement, to give it a definite statistical expression" [9, p. 645].

Well, why so pessimistic, gentlemen?! If you want - it is quite possible and count. Gessen reports that in 1880, among those arrested for anti-government activities, "among 1,054 persons ... Jews accounted for 6.5%" [17, p. 212].

Pokrovsky, on the other hand, reports that "Jews made up from a quarter to a third of the organizational stratum of all revolutionary parties" [70, p. 398].

According to the commander of the Siberian Military District, General N.N. Sukhotin, on | On January 1905, there were 1898 Russians (42%), Jews 1678 (37%), Poles 624 (14%), Caucasians 147, Balts 85, others 94.

And while Milyukov argued that "the legend of the revolutionary nature of the Jews ... they (the government) need, as a primitive person needs rhymed prose", G.Ts. Fedotov]. said something completely opposite:

"Jewry ... like the Russian intelligentsia of the Petrine era, as groundless as possible, international in consciousness and as active as possible ... immediately occupies in the Russian revolution

a leading place in the revolution ... it left a sharp and dark imprint on the moral character of the Russian revolutionary" [105, p. 113-114].

"But since the 1930s, instead of proud, detailed and by name lists of everything and everyone involved in the revolution, in historical and political publications, some kind of unnatural taboo arose to mention the number and role of Jews in the Russian revolutionary movement, and references that's why since then they have been perceived painfully" 6, p. 236].

Why? We'll talk about this later.

THE QUALITY OF THE REVOLUTIONARY JEWS

A very important circumstance: if in Russian Russia it was mainly the scum of society that went into the revolution, then you can't say the same about Jewish Russia. Agitate a Jew

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already in the 1860s and 1870s it was very easy to participate in nihilism. Deutsch testifies that "even a yeshiva fanatic, immersed in the study of the Talmud", after "two or three conversations with him a nihilist" parted with patriarchal views. "With even a slight touch of "goy" literacy, as soon as a gap is made in his orthodox worldview, he is ready to go to the most extreme limits" [48, p. 18]. Many young people did not even finish their studies: after all, a diploma is also a means of exploiting the working people.

At the same time, a huge part of the Jewish revolutionaries - Natanson, Deutsch, Aptekman, Khotinsky, Gurevich, Lurie - came from wealthy merchant families. As well as Felicia Sheftel, who held the first red flag in the history of Russia, and Khasya Grinberg, the owner of the underground dynamite workshop. Wealthy philistines capable of sending their sons to a gymnasium include Alexander Bibergal, Vladimir Bogoraz, Sternberg.

Only Pavel Axelrod from the first generation of revolutionaries is poor and sent to the gymnasium by a kahal so that they would not be raked into the army.

The rest come from that social circle, from where in Russian Russia - except perhaps Prince Kropotkin and Savva Morozov (and even he only gave money).

Many witnesses can testify that the problems of fathers and children in Jewish families, as a rule, did not arise. An example is the ocean.

Hertz Lurie or the Kiev doctor Isaac Kaminer supported the children with everything they wanted. The suitors of all three daughters were revolutionaries. Then Lurie became a Zionist, became close to Ahad-Gaam.

Mordko Bogrov, the murderer of Stolypin, is not at all from the poor, this

the cross had a father - a rich man and a liberal.

The terrorist brothers Gottsy came from the clans of the tea manufacturers Gotsov and Vysotsky, unusually wealthy people. Moreover, the grandfathers, owners and managers of family money, donated hundreds of thousands of rubles to the Social Revolutionary Party, and were simply proud of their grandchildren.

"The ranks of the socialists were filled with Jews" [6, p. 109] precisely because the elders themselves "vaguely gravitated toward an ideology that rebelled against the oppressors in general, without understanding what protest and oppression consist in" [106, p. 107].

Of all the first Jewish revolutionaries known to us, only Gesya Gelfman, an accomplice in the murder of Alexander II, left home, from her Old Testament traditional family in secret. She did not go to the revolution - she went to study.

In later times, Jewish revolutionaries came across from rather poor strata (Sverdlov, for example, was the son of a watchmaker; Yaroslavsky-Gubelman was born into the family of an exiled settler). But the majority of the Jewish members of the RSDLP also came from among merchants (Uritsky), landowners (Trotsky), or

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aristocracy (Ginzburg), while the few Russian Bolsheviks came from much less wealthy and influential families.

And this had decisive consequences: the stratum of Jewish revolutionaries, regardless of party affiliation, was incomparably stronger, smarter, more cultured, more intelligent than the stratum of Russians. Russians nevertheless consisted of 90% of losers, clinically unable to learn at least something worthwhile, or from types of criminals. You can't say the same about the Jews.

That is, there were psychos, neurotics, weaklings among them ... People who needed to be imprisoned not so much as in a lunatic asylum.

Deutsch reports that Lev Zlatopolsky "was not a completely mentally balanced person", that Betya Kamenskaya "had already lost her mind in the second month of imprisonment." Placed in the hospital, taken on bail by her father, a wealthy merchant. They decided not to bring her to court, she wanted to tell the prosecutor that she was healthy and wanted to be sued, but she did not have time - she committed suicide. Moses Rabinovich, exiled to the Irkutsk province, went crazy and died at the age of 20. Leiser Zuckerman shot himself in New York. Nachmann Loewenthal in Berlin "experienced an extreme nervous state", and then he fell in love unsuccessfully and "drank sulfuric acid and threw himself into the river." He is forever 19 years old. The murderer of the governor of the Kharkov province, G. Goldenberg, who asked as an honor to personally kill the tsar, in the solitary cell of the Trubetskoy ravelin began to repent, cry, betrayed everyone he just remembered, and finally committed suicide.

But most of them were completely different! After all, these were not

losers who rushed into the revolution because of their own inability to do anything, to learn anything and to take any position in society. These are completely normal boys and girls, quite well prepared and brought up by their families. They made a good impression on many people who knew them - not at all like Karakozov and Ishutin. The correspondent of the writer Fyodor Kryukov, a certain Orlova, excitedly described: "... their skill and love for wrestling. And what plans - broad, fearless! They have something of their own, sick and expensive. How embarrassing, enviable!" - apparently, there are few such Russian youth [6, p. 238].

As a result, many of the Jewish revolutionaries not only ran around rooftops with revolvers or swore at policemen, they agitated prostitutes in brothels against exploitation and performed other revolutionary feats. They were also capable of more meaningful actions. Including in exile, they did not necessarily drink too much and not only hunted hares.

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Lev Sternberg wrote a scientific book about the Gilyaks - since he lives among them, the material should not be wasted. In the same way, V. Yokhelson wrote about the Yukagirs, N. Gekker about the Yakuts, and M. Krol about the Buryats.

Tan-Bogoraz wrote an excellent book, The Chukchi, which was published in two volumes in 1934. This is not just a monument of literature or science of that time. The book has not lost its relevance at all, I have used it in my professional work, and Bogoraz is sometimes called the "classic of Russian ethnography" [109, p. 64]. He also has several fiction books, which in our time are quite readable [108]. Tan-Bogoraz himself lived for 20 years in New York, and not on funds from the "ex", that is, from robbing banks, but by lecturing (in English, of course).

Romm became a practicing physician in New York.

Leventhal made a career as a scientist and doctor, received not the chair of histology in Lausanne, and moved away from socialism. Lurie graduated from the medical faculty in Italy. Lyubov Akselrod received her PhD from the University of Bern.

Of the Narodnaya Volya emigrants, the most fantastic career was made by Grigory Gurevich, who returned to Kyiv ... as the ambassador of Denmark.

Of course, all this is the top, correlating in number with the main mass as | to 20 or even | to 50. "With the exception of two or three major figures ... all the rest of my fellow tribesmen were only people of the second or even third rank" [48, p. 231].

But show me, for God's sake, at least one revolutionary - an ethnic Russian, who would head a department or become an ambassador in any European country?!

Analogies arise for me only with other revolutionaries - with the Polish ones. Few people in Russia know that the dictator of Poland, Jozef Pilsudski, had a brother, Boris, and that this brother became famous as an interesting explorer of the places where he was exiled, mainly northeast Asia.

But the Pilsudski brothers went to hard labor for the freedom of their homeland, Poland... It is tempting to say that this made them completely different people from the Russian Social Democrats, the worthy heirs of Karakozov. But everything is much more prosaic: deliverance from foreign oppression is a completely different task than the crushing of one's own state. And such a task in itself selects with everything other human types, completely different people. But... but then you will have to come to a conclusion that is not very flattering for the Russian Empire: the Jews are also fighters for their freedom.

"Among our like-minded Jews, there were many capable people, sincerely devoted to liberal ideas, but the most significant people in the Kadet Party were Russians. This does not mean that I deny the influence of the Jews who have dissolved into

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neck crowd. Their very restlessness could not but act. By their presence, their activity, they reminded of themselves, that they needed to be rescued, to remember their position. And we honestly remembered, honestly believed that Jewish equality was needed not only by Jews, but by Russia itself" [109, p. 303]. Perhaps it was precisely the struggle for the interests of our own people (understood in very different ways) that removed the problem of fathers and children, made the composition of the revolutionary parties the way they were?

WHICH OF THESE TWO GOLIATH?!

It has become commonplace to explain that, of course, the huge Russian people could not succumb to the propaganda of the Jews! She, of course, was not Jewish at all! This is all the Russians came up with in order to relieve themselves of responsibility and once again kick the poor Jews. Here, Mr. D. Markish is extremely angry: "Behind the five hundred pages of Two Hundred Years Together, a terrible picture emerges of the confrontation between two heroes, two Goliaths. Advantages - ashamed to say - are on the side of the Jewish Goliath... In this confident placement on the same historical board of the great Russian people and the Jewish national minority, Solzhenitsa's first and main mistake is on: the values are too unequal" [43, p. 29].

David Markish is so angry, it is so important for him to deflect the accusation from his compatriots that he even used the word "national minority", which is generally hated by many Jews.

A minority is a minority, but let's count a little. In 1880, out of about 65 million Russian people, only 1 million - nobles, about 800 thousand - priests and 300,000 - raznochintsy and intelligentsia. These 33-3.5 million people are the entire

the educated stratum of the entire Russian people are the Russian Europeans. Even in this stratum, especially in the rapidly growing intelligentsia, many people are educated, even elementary literate in the first or second generation. By 1914, the number of intellectuals had doubled, now there are already about 5 million Russian Europeans.

60 million out of 65 million people in Russian Russia are not literate.

Jews in 1880 live in the empire of about 4 million people, in 1914 - more than five. And all these 4 or 5 million people who made up Jewish Russia are literate in their head, they are literate throughout the history of their people - both Jewish Svropians and Jewish natives. Even Odessa port workers can talk intellectually between hauling sacks and know two or three languages (native Yiddish, Russian, that's for sure, and very often Hebrew, Polish or French).

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Further. Not all of these 3-5 million educated Russians are active and believe that "knowledge is power." Among both the provincial nobility and the provincial clergy one comes across the most terrible types, Chekhov's "Pechenegs". Far from all who have been elevated by circumstances in this life appreciate science and knowledge so much. Many priests speak seriously about "acquisition of spiritual riches" through the mortification of the flesh, savage "exploits" in the spirit of Tolstoy's Father Sergius. Of course, it is not for them to resist the intellectual aggression of another Russia, not Russian.

Jews are very eager for education, idolize science, value intelligence and support wise men in every possible way. This distinguishes all 4 or 5 million Jews living in the Russian Empire.

And third. Even by 1914, according to the most optimistic estimate, there were a hundred thousand Russians in the revolution. Of the Jews, incomparably more.

It is worth at least a little to count, and then the trust in the mocking reasoning of Mr. D. Markish disappears. At the beginning of the 20th century, not even "two Goliaths" came together in a fight, everything is more serious here: it is not at all obvious that Russian Russia is generally capable of playing the role of Goliath. Jewish Russia now finds itself in this role, and Russian Russia shrinks to a completely dwarf size.

Oh, it's not by chance that Bulgakov's provocateur, inciting Sharikov to Philipp Filippovich, bears the Jewish surname Shvonder! Oh what a coincidence...

Chapter

7 The Energy of Cultural Dividing

Love?

But braids eaten by lice

Clavicle protruding obliquely

Pimples, mouth smeared with herring,.
Dasha's horse turn.

E. Bagritsky

STUDENT TIME

It has become commonplace to say that the Russians went through three different Enlightenments: the nobility, the raznochins, and the people. In my opinion, the Russian people went through much more Enlightenment, at least six, but more on that elsewhere [112, p. 456]. Becomes truly massive

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only popular enlightenment, when after 1905 the Russian peasantry, tens of millions of people, ceased to be a patriarchal estate.

With Jews, everything is exactly the same: in the mid-late 20th century, Jews single out a layer of Jewish Europeans - as a rule, Russian-speaking. After 1905, the entire mass of the Svreys was already set in motion - just at the time when the many millions of the Russian peasantry were also set in motion.

Those born between 1890 and 1900, and especially after 1900, found themselves in a different position than those who lived earlier. For a long time, a Jew who received an education in Russian, accepted in an intelligent environment, immediately found himself surrounded by goyim. In essence, he quickly became a Russian of Jewish origin.

Having made a career, a Russian of any nationality came out of the people - but he did not necessarily break with his fellow villagers, fellow countrymen, relatives. Lomonosov corresponded with his father, repeatedly met with fellow villagers and, apparently, was sincerely interested in their life, which did not prevent him from being a commoner (and then receiving the nobility), while the fellow villagers remained "the people."

In the same way, Gaziz wrote in Russian not just anything, but the History of the Tatars, and Gombozhab Tsybikov, a very learned man (and an agent of the Russian secret service), became one of the founders of the Buryat branch of the USSR Academy of Sciences. Western newspapers described him as "the first European scientist" who managed to get into Lhasa, and I believe that he was a "European scientist". But at the same time he was also a Buryat, and he wanted to die in the steppe, a few kilometers away. the place where he was born. |

In the same way, Dubnov, Harkavy and Orshansky were at the same time intelligent Russian people and people from

Jews, Jews, and it is hardly possible to find any contradictions here. Moreover, if these named ones were interested in their origin and somehow tried to cooperate with their fellow tribesmen, then Marshak, Pasternak or Levitan showed absolutely no interest in the rest of the Jews.

But I repeat: they were all Jews entering the Russian milieu one by one. And yet - all these are people from the popular elite. Those who were already singled out in their grandfathers and great-grandfathers and placed above the rest - for their intelligence, wealth, or some other merit.

Now completely different people have moved to master Russian culture. Most of them belonged to the lower classes of the Jews and were never even particularly active. After all, even in order to leave the shtetl for native Russia as an "artisan", activity and thuggery were needed. The passive ones remained in the shtetls. These were people who, as children, never

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they spoke Russian, sometimes they did not even hear the sound of this language.

In 1897, 3% of Jews called Russian their mother tongue. 3% is about 120 thousand people. But you can speak a language fluently, not at all considering it your native language - there were probably more of them.

Hundreds of thousands of people immediately master the Russian language and culture. All of them, at once and amicably, break away from Jewish culture... They are already educated people, they already live in a completely different way. But now they do not have to necessarily END this path. Since there are many of them, these people can for a long time, for whole generations, hang between one culture from which they came, and another - which they never came to.

"These elements of the Jewish people, having lost the cultural content of the old Jewry, at the same time remained alien not only to Russian culture, but to any culture in general. This spiritual emptiness, hidden under only a superficially assimilated European culture, made the Jews, already by virtue of their predominant occupation in trade and industry, prone to materialism, extremely receptive to materialistic political doctrines ... The rationalistic thinking so characteristic of the Jews ... disposes them to the assimilation of doctrines like revolutionary Marxism" [111, p. 132].

"Russian Marxism ... has never been a Russian-national movement, and the revolutionary-minded part of Russian Jewry, for whom it was not difficult to perceive socialist teaching from German books, it was natural to take a significant part in transplanting this foreign fruit onto Russian soil » [112, p. 199].

I will add one more thing: at the end of the 20th century there is no people in Europe who would not create their own version of socialism. As a rule, this is national socialism, requiring the rallying of the people in the name of

some abstract idea of socialism. In the spirit of both German soil workers and Russian Narodnaya Volya, their people are an object of exploitation by foreigners. We must rally against them.

International socialism mainly unites the Jews both because it has grown out of their environment and corresponds to their mentality, and because only in this type of socialism can a Jew feel himself "one of his own" and his position natural. After all, the Jews do not have their own state, their own territory, on which they could rally against "strangers." The Ashke Nazi country is torn between several states, countries and peoples. In addition, the people - in Russia by 80%, in Germany by 60% - (it's scary to think!) The peasantry. The Jews do not have a peasantry, but Marxism relies on the townspeople, declaring the international proletariat the universal messiah. Something familiar...

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But we are talking about the assimilation of ideas. But practice is also not without interest.

ADDITIONAL PRESSURE

Any enlightenment, any transition from a patriarchal society to an industrial one is fraught with a phenomenon that F.M. Dostoevsky called it quite specifically: demons, demons. The phenomenon of demonism is so fully disclosed in his novel that I can recommend the reader only one thing: take Fyodor Mikhailovich's "Demons" and immerse yourself in reading [113]. Everybody there

written.

"In the West, the scientific worldview, developing along with religious movements and reforms, practically merges with ethics that is Christian in origin. In the Non-Western, science that has suddenly appeared is faced with a religion that is completely unprepared for dialogue (and I will add - I myself am also not ready for dialogue - / A.B.) ... a choice arises: either a petrified tradition ... or freedom of thought (without any commandments): 'If there is no God, then everything is permitted'" [68, p. 160].

Indeed, after all, any need to "change skin" inevitably begins with the fact that it is necessary to remove the skin that has grown to us earlier, from birth. From the first words that the child heard in the womb, from the first "you can" and "not", from the first slaps and from the first little joys. Culture regulates human behavior even against his will. Every bearer of culture knows what is "shameful", "worthy", "good" and "bad", "lofty" and "low", regulating his behavior, as it seems to him, himself. But what if all these notions waver? If the person himself doubts the correctness of what he was taught? Where does everyone or almost everyone around live?

"This block of ancient beliefs, customs and way of life ... cannot be changed otherwise than by splitting it into pieces. But it is not wise to do so. Destroying, it is impossible to immediately replace the former

new, because the country will remain without law and customs, turning into a bunch of wild scoundrels" [114, p. 419].

Logically! After all, when one skin is no longer on you, and the other is not there yet, you yourself begin to define the boundaries of "possible" and "impossible". You alone stand on the cosmic winds, determining the parameters of your existence.

Montaigne said: simple peasants are fine people, and fine people are philosophers. But all evil comes from the half-educated NOST. V

The peasant is bound by a taboo system, not much different from the tribal one. This system of prohibitions, the moral experience of the collective

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You preserve the individual, who is not yet capable of complete freedom, as a moral being. On the contrary, a philosopher is a person who has understood the spirit (integrity) of laws and is therefore free from the obligatory observance of individual rules...

And semi-education is what the Bible calls the word Ham. Ham is a man who has had enough of enlightenment. So much so as not to be afraid to break the taboo. But not so much as to reach moral truths with your mind and experience" [27, p. 212].

Or in another place: "... speaking the language of monks, the devil is on guard halfway" [93, p. 104].

Abrupt changes always open two paths - up and down. Any transition to a new level of cultural development is inevitably accompanied by the appearance of demons - those who move down and seek to drag as many people as possible with them.

Demons swirled over the Roman Empire. Demons fluttered over the laboratories of alchemists. The demons marched in rows and columns during the Thirty Years' War. Demons were born of industrialization and the accumulation of people in cities - in all countries.

Until now, we have been talking about demons that appear only in one national culture, in the course of its development. But between national cultures there is also a yawning abyss, into which it is so convenient, so comfortable to fall. "Due to wandering, changing people and countries, observing conflicting customs, he changed in his views and became a skeptic. He did not have firm ideas about what is just and unjust when he saw how in one country it is considered a crime that which is a virtue in another" [115, p. 176].

Indeed, the Jews believe that studying is a righteous cause, while the Germans agree with them, but at the same time they believe that it is necessary to be careful and work hard. And the Russians do not agree with either the Jews or the Germans and rely more on chance and natural talent.

You can live like a Jew, you can live like a German, or you can live like a Russian

This opens up colossal opportunities that our grandfathers-great-grandfathers did not have, and the mere sight of these possibilities makes one's head spin. But an abyss opens up BETWEEN national cultures, and it is even pleasant to fall into it: you can do nothing at all, respect nothing, and you have to laugh at everyone. And at the same time feel very smart, laughing at limited people.

Between different cultures, as well as between eras, there is always a yawning abyss that not everyone can jump over. Demons are just those people who did not survive the psychological "jump".

"... The influx of Jews into the terrorist movement almost exactly coincided with the 'emancipation', the beginning of the disintegration of Jewish communities, the exit from isolation. Pinkhus Axelrod, Gesya Gelfman

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they came from such strata of the Jews, where it was generally impossible to hear Russian speech. With a bundle behind their backs, they went to study the "goy science" and soon found themselves among the leaders of the movement" [116, p. 471].

Unfortunately, until now, few people in Russia want to understand: for the Jews, the development of Russian culture and the Russian language was exactly the same as for the Russian - to take root not even in a German or French, but in a Chinese or Hindu environment. After all, Russians for traditional Jewry are not only a different people, but also a different civilization. The abyss, respectively, is even deeper and wider.

The modernization of Russians in the 18th-20th centuries required people to become "other Russians", but at least without changing the language, country of residence and many aspects of life and way of life.

The modernization of the Jews in the Russian Empire is fraught with three problems for them at once:

1. Modernization, that is, the need to become people of another era.
2. Assimilation, that is, the need to become people of another people.
3. Problems of violence - both on the part of the community of "their own" and on the part of the official authorities.

For the Jew, modernization turns into the need for assimilation... but you can assimilate not only in Russia, but also in other countries of Western civilization:

- in Poland, Austria-Hungary or Germany - in countries where Ashkenazi Jews also live;

- in less developed countries - in Romania, Hungary, any other country of Ashkenazi permanent residence;

- in any European country that is ready to accept;
- in USA.

Indeed, why should a native Jew become a European precisely in Russia?! It seems that life gives the Jews additional opportunities? Let's say the Russians had no such choice. But after all, a wide choice is also uncertainty... The position of the Jew in the world is very unstable - especially as soon as he leaves the familiar bosom of the community.

VICTIMS OF BIG CHANGE

What does a person thrown out of normal life want? As a rule, he wants to return to it. But how? And where to return? To the shtetl world? But this declassified, denationalized Jew has just left from there, having already decided for himself that there is nothing good there.

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Assimilate into another national (and civilizational) culture? But in what? And on what conditions - remaining a Russian (Hungarian, Pole, German, Romanian) Mosaic law? Or getting baptized?

Already the abundance of these prospects inevitably splits the Jews. In modernization, you can choose different strategies ... What the Jews did! Inevitably, several Ashkenazi groups emerge with different historical fates. .

But there is also the temptation to jump into utopia: an attempt to realize a far-fetched version of history, to artificially build a world in which they will feel good. The intelligentsia, including the most native Russian intelligentsia, easily came up with options for such a utopia: after all, there was no way to change one's position personally, individually. But you can - the team but. And not by changing their position in the world, but by changing the world itself. The Jews partly learned the lesson, and partly they themselves carried in their culture the sprouts of a social utopia.

At the beginning of the 20th century, a huge stratum in number (not only Jewish) was formed in the Russian Empire, which is also called marginal, that is, border, regional, and scum, and underground ... As soon as they don't call it!

I would call it "oprichny", because its bearers, while remaining human in appearance, are outside of everything human. Beyond what all peoples and all cultures call homeland, life, people, family, art.

The singers of this stratum, who called the criminal world their "socially close ones," were poets and writers, who today are little known even to educated people. They were fierce enemies and

deniers of everything in which he lives, by which he lives and for what a person lives. How would you better describe them? Non-national? Yes, but saying it is not enough. Non-religious? Yes, militant atheists. But this is not enough, because the family was also denied. And art. Y... Yes, simply put - everything. All previous experience of mankind. Directly according to Pyotr Verkhovensky: "Whoever says: damn our past, he is already ours!".

- But let me! - they will object to me - but they were striving for a revolution! To the realization of the age-old dream of all mankind!

- Yes Yes! - I "agree". - These people for some reason imagined that they knew what kind of dream all of mankind had. And you are ready to realize it as much as you can, but here are two serious obstacles: one is that each group and little group has its own ideas about what kind of dream it is and how it should be implemented. Until the solution of this problem, however, most of the "makers of history" will not live.

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The second problem is that no one, except for each individual group or small group, does not at all want the realization of precisely this "eternal dream of all mankind". And the creation of a "great dream" has to begin with violence against

sweet.

It is striking how resolutely these people leave the human world into an incomprehensible, shapeless space without top and bottom, without anything but an indefinite utopia, presented as an "eternal dream."

I don't remember which lodging

The itch of the coming life ran through me. The world
shook

The star stumbled on the run

And splashed in a blue basin.

I reached out to her... But through the fingers of the Ray, She
rushed - a red-sided ide.

Rusty Jews above the cradle

The slanting beards were crossed with points [117, p. 279].

The lyrical hero of the poem rejects not Russian and not some abstract, but quite concrete, tangible and recognizable Jewish way of life. First of all, the system of values and guidelines is rejected. Its adherents, the "rusty Jews," precisely crossed the points of their "slanting beards" in order to prevent the child from touching the star of the new life.

And slowly, like copper pieces,

Water was dripping from the faucet in the
kitchen. Curled up. Ran in a cloud. Jetted
whetstone lezvis...

- Well, how, tell me, will my Jewish unbelief believe in
the world?

They taught me: a roof is a roof,

Rough stool. The floor was killed by the sole.

You must see, understand and hear, Lean on the
world as on a table.

And the woodworm clock accuracy

Already hollowing supports life.

... Well, how, tell me, will my Jewish unbelief believe in this
strength? [117, p. 279-280].

But he wants another world - not dialectical, fluid, not stable, patriarchal, but
surrealistic, crazy:

And everything is upside down

Not right.

Carp knocked on the window glass;

The horse chirped; in the palm of the hawk fell;

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The tree danced
And childhood passed [117, p. 279].

Such a world was given to Eduard Bagritsky by the star of revolutionary happiness,
and he was not allowed into this wonderful new world by lousy "rusty Jews", who foolishly
believed that the floor was from below, and caught carp in rivers, and not in clouds.

What can keep a young man in this boring, rusty-positive world? Love? What
is said about love in the poem "Origin" I put in the epigraph.

Parents?

But, growing old in the dusk,

Humpbacked, knotty and wild,

Rusty Jews are throwing at me,
Overgrown with bristled fists [117, p. 280].

Unlucky, as I see it, not only with the girl, but also with the parents of our proletarian poet.
But there is a way out! Eat!

Door! Open the door!

swinging outside

Leaves gnawed by the stars, The moon
smokes in the middle of the puddle, The
rook cries out, unaware of kinship.

And all the love

running towards,

And all the hysteria

my fathers

And all the lights

Building the evening

And all the trees

Tearing face - .

All this became across the road, Sick
bronchi whistling in the chest: - Outcast! Take
your miserable belongings, Curse and contempt!

Leave!

I leave the old bed:

- Leave?

I'll leave!

All the better!

I don't give a damn [117, p. 280].

That's all. This is how the poems end - in a panicked, unthinking flight to nowhere.
If only 'from the horrors of the world of old and rusty Jews. Jews, Jews - so in the text.

Then, in the poem "Death of a Pioneer", the same disgust will rush in relation to
the life of the already Russian, "kulak":

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Didn't I collect good things
for you? Silk dresses, fur
and silver,

Didn't I save, Didn't sleep
at night,

She milked all the cows,
she guarded the bird. So
that there was a dowry Strong,
unwounded, So that a veil to
face, How do you go to the
crown! [118, p. 185].

The words of the mother - a rusty Russian "cam" - that's all

we are hateful,
meager words ...

But, despite the maternal rust:

Youth has not died, Youth is alive!

We were led by youth On a saber
campaign, We were thrown
by youth On the Kronstadt ice.

And, of course, that without which Bagritsky would not have been Bagrits

KIM.

Arise, fellowship of the Raven with
the fighter— Strengthen,
courage, Steel and lead.

To the ground is harsh

Has bled out

So that youth is new

She ascended from the bones [118, p. 187].

I do not want to comment on this call for human sacrifice. But in other works of E.G. Bagritsky there are many examples of disgust for a person, a momentary readiness to kill. Aversion to any person who does not run headlong from the despicable "life", not included in the order of "friends".

All in the same year, Bagritsky made mankind happy with the poem "The Man of the Suburb". In the center of the poem is a kind of semi-proletarian, semi-peasant, semi-employee. ... in general, a switchman and conductor on the railway. Perhaps this intermediate

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position should arouse some interest in the intellectual of the first generation, a special understanding, because he himself is such. But where is it!

On ankle-legged grips, Decks for bees
- closed the circle, And he shifted, knotty,

With large gray hands [119, p. 170].

No matter what the romance of the Civil War, the spiritual torments of a vicious teenager from the fists of rusty Jews, from the impossibility of loving a girl smeared with herring! And this lousy underdog from pre-Poet E.G. Bagritsky vengeance does this:

No wonder they taught: put on your shoulders,

Put it in your bosom - dragging it to yourself,

In the sheep's corner,

To the house of man.

In the cabbage grace of borscht [119, p. 170].

Now, you understand, he is a carpenter, then, you see, he leads bees here once (no, he would breed Chekists or Communards), then he mows hay for a cow ... A terrible type! And his wife is also trying to sell milk:

The wife arranges detachments of lids:
There - to the hospital. Here, to the market.

Her whole world is yeasty, thick,

Sleeps and sniffs, satiated with milk,

Liquid manure, calico under manure, Put into a
butterfly with a comma [119, p. 172].

In general, the absolute horror! Every time you find in Bagritsky some kind of
humanly understandable pleasure at the sight of a "planned porch" or "floors washed with
soda and lye", you are terribly surprised: after all, along with the pleasure of seeing
these signs of normal life, there lives in him a steady hatred just for those who do these
things and maintain, as they say, in working order.

Oh mother revolution! The three-sided
frankness of the bayonet is not easy, He reared
up from the thick of blood, The seasoned
gastric life of the earth.

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'Hit him with a tractor. Beat with a song, Bridle
with a shovel, pierce with a pickaxe!

He reared over your head - Take it on the horn
and throw it down [120, p. 147].

Here the damned "everyday life" turns into a monster, into a monster that must be
destroyed before it devours you yourself.

The same motive of flight, disgust for life - in a number of works by Bagritsky.
Youthful maximalism? But in 1930, when The Origin was written, Bagritsky turned 35 years
old. In the year Death of a Pioneer came out - 37. Not decrepitude, of course, but after
all, not a young man.

If a person has cursed his past, renounced "everyday life", that is, his family, his
people, it's clear, and nothing remains in his life but serving his crazy idea, and you need to go
to the end:

You look around - and there are enemies around;

Stretch out your hand - and there are no friends;

But if he (the century) says:

"Lie!" - lie.

But if he says "Kill!" — kill [120, p. 146-147].

Since the rest of humanity, except for a few thousand like you, does not share the belief in a collective utopia, there is also an incredible love for executioners, attributes of the torture trade, praising Chekists and commissars. Bagritsky reaches some kind of sadistic ecstasy in his well-known:

Enemies came - to the same chair

They sat down and collapsed into the void.

Their tender bones sucked dirt

The ditches closed over them,

And the signature under the verdict curled,

Like blood from a shot through the head [120, p. 147].

And he worked on the poem "February" until the very end, until his death in 1934, and this poem is a kind of poetic testament.

The poem is long, I will not quote large pieces from it, those who wish can enjoy this visual aid to Freud [121]. The hero of this poem, most likely an autobiographical person, is a rather pathetic creature. A bad, restless boy, completely devoid of any cultural or intellectual interests, dreams of one thing:

About birds: with non-Russian names, About
, people of an unknown planet,

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About a world where they play tennis, drink
orangeade and kiss women.

A world in the spirit of the heroes of the Golden Calf or the heroes of Jack London! And this poor fellow, weighed down by the unbearable hardships of life, military service, suffering from unrequited love for a passing schoolgirl, lives up to the February Revolution of 1917, his finest hour. Here he is; this pitiful and rather nasty wretch, instantly becomes the commissar's assistant, appears everywhere with his own guard of sailors, and in general, don't mess with him now!

My Jewish pride sang

Like a string stretched to the breaking point...

I would give a lot for my ancestor

In a long-skirted dressing gown and a fox hat, From
under which the sidelocks fall in a gray
spiral, and dandruff flies in a cloud over a
square beard... So that this ancestor recognizes
a descendant

In a kid standing like a tower

Above flying headlights and bayonets ...

The poem ends with the frail, vicious shibzdik, who has turned into the
punishing sword of the revolution, discovers in a secret brothel a girl for whom he
sighed all his youth. Now she has become a prostitute. "What did you know? How
much do you give per session? And despite the quiet, hopeless "Have mercy ...", the girl
still silhouettes, without taking off her tunic and boots.

I take you for being timid:

It was my age, for being shy, For the shame of my
homeless 'ancestors. I take you as revenge on
the world... Maybe my night seed Will fertilize
your desert.

"I quoted Bagritsky precisely for exactly two reasons: because he is widely
known, and some of his pearls - at least about the age that orders to lie and kill, or
enthusiastic cries about the Kronstadt ice are quite familiar to the reading public. And
secondly, he is undoubtedly a talented poet. The man who gave birth to the lines:
"The pheasant exploded like fireworks", in which "Peasant horses crush the
wormwood // Growing from hearts"; right: well, not hopeless at all. But what to do! Even
for such an abnormally short, 38-year life, one could write something completely
different. And so it remains to shrug and wake up

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use the formula from the film about the Komsomol construction site: "To such hands
- and such a head ...".

But after all, the rest are exactly the same in the main: Svetlov, Antokolsky,
Lugovskoy, Utkin, Zharov, Golodny, Altauzen, Bezmyansky. As Count Alexei Tolstoy
said: "There are many, very many, // It is impossible to remember them all, // But they all
follow the same path // They fly, gliding."

Pavel Kogan is a man of another generation, but the same values \u200b\u200bare
hidden in his so famous Brigantine:

Tired of talking and arguing

And love tired eyes.

In the filibuster far blue sea Brigantine raises the sails.

The captain, weathered like rocks, Will go out to sea without waiting for the day. In parting, raise glasses of Golden, tart wine.

We drink for the furious, for the dissimilar, For the despised penny comfort. The Jolly Roger beats in the wind, Flint's people sing a song.

The text frankly goes back to Stevenson's famous "Treasure Island" - after all, only he has a hero named Flint (history does not know such a pirate). But here's an interesting detail: after all, Stevenson brought out a lot of bright, interesting figures - and Squire Trelawney, and Dr. Livesey, and Captain Smolett, and little Jim was not made with a finger. And this world of respectable, decent people who have sailed for treasures and adventures is opposed by a completely disgusting world of eternally drunk, dirty, wild pirates who instantly turn the Espanyol schooner into a garbage dump, set up camp in a swamp and begin to suffer from malaria.

Stevenson does not in the least idealize the criminal world; feast you look extremely unattractive in his description. Whether it was Flint, who killed six, so that no one but him knew where the treasures plundered in all the seas were buried; the monstrous one-legged Silver; cowardly dangerous Billy Bones; insignificant, uncultured privates like the bastard Israel Hands, who is ready to kill a teenager.

All this is the very "Flint people" (there are no others in any work), that socially close element with which Pavel Kogan is not averse to drinking. He does not want to raise glasses of golden, tart wine in the company of Dr. Livesey and for the health of his interlocutor. Yes, and they are people of different circles, what can you do. Even raise a glass Pavel Kogan, Dr. Livesey is unlikely to agree

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raise yours in response: this Stevenson character somehow did not particularly like pirates and their friends. He killed Flint's people with a musket and shackled them, and did not sing.

VIEW FROM SPACE

(Instead of conclusions)

The German word "mentality" is used today

nya on the case and not on the case, completely forgetting that there are such words in the Russian language as worldview, worldview, worldview. What is happening with Bagritsky (and hundreds of thousands of those), I would call a change in attitude.

Some special cynicism corrodes the souls of these people, mercilessly thrown out of one culture and never attached to another. They are nowhere. They are nobody. And they willingly make everyone else a nobody. Indeed, why should others have what these poor fellows are deprived of? And who said that one should not torture and kill in order to make as many people unhappy as possible?! That is, they said, of course, both "rusty Jews" and "rusty Russians" ... And in general, there are a lot of all sorts of rusty people around the world. But they don't listen to the rusty ones anymore.

These groundlessness theorists, enemies of every natural order of things, really don't like Russia. Do they hate? Not sure; I think "hate" is a strong word. But everything that happens in Russia is really deeply unsympathetic to them. Some kind of stupid meadows and fields, useless roads leading to lousy villages, full of (as Karl Marx put it) "the idiocy of village life." Stupid men with idiotic beards, cretin officers with a senile code of stupid honor, their moronic brides with disgusting figures (especially disgusting because of their inaccessibility) and backward views on loyalty to suitors. Bastard houses, where it smells not of shit and decay, but of book spines, coffee and delicious dinner... All this causes them disgust and irritation, and sometimes severe anger.

But, firstly, they quite recently experienced the same feelings about Jewish life in all its aspects. The almost physiological disgust that comes through in many of Bagritsky's poems is experienced in connection with the old Jews, the old Jewish ancestor with the beard of a square Jewish girl...

Secondly, it is somehow not at all obvious that there is a place on Earth where Bagritsky and a company of his kind could do well. Rather, it can be assumed that in New Guinea (let's say) the most serious shortcomings would instantly be found. And what?! Disgusting, useless heat, idiotic fingers we are on the shore of a stupid sea in which only idiots swim

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and man-eating sharks, the schizophrenic habits of mindless fools, all sorts of idiotic gods, the idiocy of picking yams and the cretinism of eating bananas.

And one last thought. Bagritsky, Antokolsky, Altauzen and others have not solved the most elementary, most basic problems all their lives, which, in fact, should be solved by the age of 25, at the latest. These people continue to suffer from unrequited love, break the noses of "enemies" - the same overgrown jerks, they also do not know the world in which they live, they are only preparing to live, as if they were 16-17 years old at the most. The most obvious consequence of this is a certain infantilism. The same "youthful maximalism", which is among the men at the age of 30 and 40.

Less obvious, but no less natural, is that they spend an incredible amount of energy trying to remake the world in their own image and likeness.

Indeed, where do we get it, this very energy? Energy comes to us from outer space, from the Sun and other stars. On Earth, it turns into its earthly forms, accumulates in plants, in the bodies of animals. With porridge and a sandwich, we absorb the rays that come to us from the Sun, and even from such immense depths that it is difficult to imagine them. Man is not only earthly, he is also a cosmic phenomenon.

Having received energy, we spend it... The question is, what exactly are we trying to spend it on?

The more prosperous a person is, the more opportunities he has to do something solid, serious, in the spirit of normal human nature. If he grew up in a good world of parents who did not evoke associations with rust, if a good girl answered his love in due years (who combed out the lice in time and washed her mouth after the herring), he does not have so much need to assert himself. It is unlikely that he would begin to remake this mournful, but generally well-organized and kind world.

Such a young man has enough time and NATO to learn something, and then work with pleasure. In any case, it will most likely turn out not bad, and if God has endowed with talents, then a very outstanding personality can come out of a young man. A prosperous person will gladly spend the rest of his energy on chess and preference, flirting or hiking. But most likely, he will not want to spend energy on a scuffle or drunken drunkenness. And there is not so much extra energy, and his goals in life are different.

But what is a person to do if the world is a sewer and a garbage dump for him, if living in this world is hard and bad for him? If childhood memories are infuriating, youth is disgusting, and what you have been formed into is at least annoying? It remains to remake the world, to create something out of the world, at least relatively

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acceptable. Because there is no place for him in the real world, the world does not accept him. Everyone, even the most outcast, has his place and his work in the universe. Anyone - but not him.

A weak person in this position will drink or, even better, cut his veins. The strong will rather try to find a place for themselves in the world or remake the world so that it has a place in it. But the Russian intelligentsia has always remade the world! Achieving individual success was what she called "living for yourself"—which was low and contemptible. At best, the intellectual considered his private success to be part of the group's success. For example, to take a cushy place in the control system of the world that "we all" built for the future happiness of all mankind.

A person, especially in his youth, has a lot of energy. Nature has given us a colossal margin of safety. And the stratum of people I am talking about is an incredibly active stratum, downright violent. striving to change the environment. By the time of the First World War, hundreds of thousands, if not millions of young people accumulate in the Russian Empire, who do not really know who they are, what they would like to do and where they should put their lives. Too many of them believe, moreover, that the world is completely ugly, and only a party of "their own" will lead it out of the impasse.

This stratum is by no means "purely Jewish," but there are incredibly many Jews in it. And this can be explained without resorting to reasoning about the harmful influence of the secret world government or the insidiousness of Judaism: at the end of the 19th and beginning of the 20th century, a blow of terrible force fell upon Jewish Russia, knocked the ground out from under its feet. a huge number of people, including people who are not bad at all in their personal qualities and who are capable of doing a lot in a different disposition of life.

Bagritsky, Antokolsky or Kogan are only the banners of this layer of people, nothing more. These are those who were able to speak on behalf of their generation and their social class. The absolute majority of these groundless people do not write books of poetry (some of them do not know how to write at all). But they think, and most importantly, they feel the same way. And these people are ready to spend an incredible amount of energy on the destruction of the existing world. Many of them are ready to build... but they themselves do not really know what they would like to build.

These people (like everyone else) vitally need harmony, stability, order. A combination of exactingness and rigidity with kind care and love. All this exists in both Jewish and Russian cultures, although in different forms. They know that, they have neither one nor the other. They are not p and not Christians. And not Russians, and not Jews.

PART III

RUSSIAN-JEWISH CIVILIZATION

In the noble bath:

- Ilya Lvovich! I can't see this! Ilya Lvovich! One of two things: either take off the cross, or put on your underpants! Ilya Lvovich! One out of two! I can't do this

see!
Jewish joke

It is easy to be objective where there is no direct you and people close to you. In American historical science, it is even believed that history is only

to what it was before 1914. Everything that happened later is no longer history for them, it is politics.

I will not argue how history should be called and what particular historical period. The main thing is that everything that happens in Russia in the 20th century is the history of grandfathers, and most importantly, great-grandfathers. It was easier to write about older events because I could look at them through the eyes of a Martian. It is more difficult to separate oneself from the history of very recent prejudices. The history of the country begins to mix with family history, with the history of family friends. Here new opportunities appear - there are no words. But objectivity also disappears. And if it doesn't disappear completely, the biased look of "one's own" still appears. One of the participants in the events.

Too often I, the author, seemed to split in two when writing the text. And one half of my nature, half of the scientist, demanded complete separation from the material, absolutely the same attitude towards all participants in the events.

But there was another half - a participant in the events and a recent descendant of the participants. Let me be clear on the question: everything that happened to my ancestors or family friends happened to me personally. Everything, that

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done to my family members is done to me. It was I who stood in the unheated church, waiting for the bespectacled creation of God to open fire. It was I, on a windy spring evening, aiming a carbine at the creatures that were chasing me across the steppe. Such a position is not obligatory for the reader, and in general it seems to have gone out of fashion. But this is my position, and I am not going to renounce it.

I'm not sure that the opinion of the participant in the events is necessarily biased or stupid, but still this is not the position of a scientist. So here it is: these positions had to be divided, and now on the pages of the book there will appear a being who did not take part in the events in any way - a Martian scientist observing events on Earth through a telescope. He knows earthly languages perfectly, he studied the problem in all details. This creature is very durable, and for almost a hundred years our Martian has been sitting, resting his tail on the floor of the observatory, holding the telescope with one pair of tentacles and making notes with the second pair.

He appeared for the first time at the end of the second part, when I was trying to assess Bagritsky's behavior from the standpoint of the cosmos... Yes, he remained my interlocutor and "second self."

This Martian will appear at the end of each chapter and make his own judgments in the confusion of our earthly affairs. Yas himself became so close to him that he almost began to communicate with the Martian, argue with him and get angry with him. Believe it or not, the Martian even gave me some interesting observations.

I hope that the insertions of The Martian will help me to do what I promised the reader at the very beginning: to maintain the full balance of the position.

Chapter 1

Tearing off the Russian head

A senseless sword came true
and terrorists.

A. and B. Strugatsky

RUN TO THE ACCEPTS

War never becomes a time of triumphant humanism. World
War I was no exception to the rule. The Jews in this war, as always, did not at all form
a single whole. Some of them wanted Russia to win

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which empire, as their Fatherland, and the Germans, that the Austrians, that the subjects
of Wilhelm, they did not like and were afraid. Others were terribly afraid of just the
victory of the Russian Empire: autonomy had already been promised to Poland (after
the victory), and the Jews were very afraid of becoming subjects of the Poles - the
Poles treat them so badly that they can expel everyone from the country. Most of the
Jews fought on the side of the Russian Empire and did it well, but there was everything.

And at the same time, in December 1915, "Jews and Poles ran from us to the
enemy intensified to alarming proportions, not only from forward positions, but also
from rear establishments" [122, p. 353].

As a result, Commander-in-Chief Yanushevich (by the way, a Pole who converted
to Orthodoxy) decided to evict the Jews from the area of hostilities. Then he
suspended his decision, but already on the ground, by the will of local commanders,
decisions were made to evict Jews from the front line [70, p. 356], moreover, in the
Kovno province, the eviction was universal, sick, wounded soldiers, families of front-line
soldiers were taken out of Kovno [70, p. 357].

By personal order of the emperor, the eviction from the frontline ceased. But
all of a sudden, along the entire front, "and in all government circles, they started talking
about Jewish espionage" [123, p. 144].

To this it is necessary to add: in the First World War, after all, no one drove out
the civilian population. Armies went, fought among themselves, but the population
remained. Only ev-

yards! And after all, some people lost both their housing and property, and it turned out, according to a fair remark, "another kind of grandiose pogrom, and, after all, already from the authorities, and not from the crowd" [6, p. 484].

The German command used the situation as well as it could: it issued an appeal to the Jews to rise up against their government. I admit that some of the Jews, in an atmosphere of evictions and distrust, could listen to propaganda. After all, Jews also lived in Germany and Austria-Hungary, and in the German and especially the Waustro-Hungarian army, a Jew, without being baptized, could be an officer. In the Russian army - he could not, and there is a case when an ordinary, holder of 4 St. George's crosses, did not go to ensign school - having gone, he would have to be baptized, and this could kill his father.

To give the desired equality, to stop the old, hardened insanity! But even later, in 1916, the former "handy move: to blame all the defeats on the Jews" was sometimes very seductive [6; With. 480]. In the active army, attitudes towards 'Jewish soldiers' changed many times.' Go. they were sent exclusively to dig trenches, as unreliable. Why are they chilling in the rear?! Well; all in marching companies! That

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again everyone was sent from the front to the rear as potential traitors.

At the same time, not only did the innocent suffer for the guilty (as in pogroms). No one went into the fact that among the 6 million Russian Jews there are many people with very different attitudes. Both for the government and for the command in the army, all Jews merged into some kind of homogeneous, undifferentiated mass. As a result, those who remained friends of the Russian Empire received reasons to doubt their rightness, and the enemies received confirmation of the correctness of the chosen path.

There is much evidence that the war did not abolish, but, on the contrary, intensified the former contradictions. For example, the Poles often accused the Jews of espionage and informed the Russian authorities. Some of these noses were fair, and some were complete slander.

During the Russian occupation of Galicia, Jews fled en masse to Hungary - they fled from the Russian army, and "the Jews who remained in Galicia suffered greatly during the Russian occupation of the region" [70, p. 24], because "bullying of Jews, beatings and even pogroms, which were especially often arranged by the Cossack units, became a common occurrence in Galicia" [70, p. 356]. And the local Ukrainian and Ruthenian population took revenge on the Jewish pans, joining the Cossacks-pogromists.

In a word, horror...

The impression is that throughout the First World War, the authorities seem to be deliberately trying to tease and offend the Jews as much as possible, to humiliate them, to give a damn about their souls. In a word, they are trying to make enemies out of this and are no longer friendly.

native Russian Empire people.

CATASTROPHE

The most amazing thing is that the Russian imperial government could reconcile with the Jews as early as the end of 1916. The World War forced a great number of people to move, broke the Pale of Settlement: the Jews fled from the German army deep into Russia. In 1915, the Pale of Settlement was finally abolished. It is characteristic that modern Jewish literature "does not know" about this and stubbornly points to another time of the abolition of the Pale of Settlement: "it existed until March 1917" [71, p. 195]. Well, modern Jewish nationalists really want the Russian Empire not to abolish the Pale of Settlement! To "have" to make a coup for this ..

The position is all the more stupid because many restrictions remained - Jews were not allowed to live in the capitals, in the area of the Army`

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Donskoy, in the vicinity of Yalta. And - the percentage rate for applicants has not been canceled!

Up to two hundred thousand Jews found themselves in St. Petersburg alone, and these naive people had such timid hope... Perhaps, at least against the backdrop of a huge and terrible war, in which the Jews are loyal to the Russian Empire, and many Jewish youths are fighting for her side, the government will agree to equalize their rights?

Jews living in St. Petersburg wrote a petition in which they stated: considering their loyalty, their usefulness for the Russian Empire, maybe the government will give the Jews full rights of citizens? They found relatives who were in court circles, and contrived to make sure that the petition, bypassing others, fell on the table personally to Nikolai P. petitions, burying the dreams and hopes of an entire people. Sometimes it seems to me that Nicholas II and his entire government deliberately did everything necessary to overthrow them. They seemed to be seeking their own destruction.

I cannot refer to a printed source, but I know about this story absolutely reliably, because one of the Petersburg Jews who "threw" the petition on the table to Nicholas II was the grandfather of an old friend of our family, Of course, I won't be a human.)

It was in November 1916, and in February 1917 the empire collapsed. Jews had different attitudes towards the empire and the tsarist regime, but neither of them had reason to regret the fall of the tsarist government. If Nikolay P had signed that same petition, millions of Jews would have called him the Liberator! But

The Russian Empire has gone into non-existence as a state that had a death grip on the Middle Ages, including the inequality of the Jews.

But for all that, the Russian Jews had no common goal, no common political position. That is, the Bund, the Zionists, and the Orthodox rabbis tried to speak on behalf of the whole people... but the majority of the Jews did not listen to them very much.

Let me also remind you this: even the complete equality of the rights of the Jews in the Russian Empire was not at all given by the Soviet government. On March 2, 1917, the Provisional Government issues a decree: "On the equalization of the rights of the Jewish population." All. The deed is done, and for this there was no need to overthrow the existing government.

In the elections to the Constituent Assembly in October-November 1917, up to 90% of the Jews voted for the Zionists, the rest dispersed

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virtually all other parties, from the Social Democrats to the Cadets and the Octobrists.

They were still voting, they were still thinking that their ballots were deciding something, their opinion was changing something in the life of a colossal country ... And at that time the Winter Palace had already been taken, and at the Second All-Russian Congress of Soviets of Workers 'and Soldiers' Deputies in In the Smolny Palace on October 25, 1917, Lenin had already announced the overthrow of the Provisional Government and the transfer of all power into the hands of the Soviets. This congress has already greeted with applause the message about the capture of the Winter Palace and the appeal read out by Lunacharsky "To the workers, soldiers and peasants!". The congress has already announced that it is taking power in Russia into its own hands, and the creation of the Workers 'and Peasants' Soviet government, the Council of People's Commissars, headed by V.I. Lenin.

That's all. Historical Russia fell. The country that began one and a half millennia ago on the banks of the steppe river Ros has disappeared. What they dreamed about, what three generations of revolutionaries were preparing for, from Andrei Zhelyabov and Gesia Gelfman to Leiba Bronstein-Trotsky, Uritsky and Sverdlov, came true.

And for us, the descendants of a once great people, there is only one thing left: to argue, guess and figure out exactly when our state fell into the abyss - in February or October 1917.

WHOSE REVOLUTION WAS IT?!

The revolution broke out in a state where the Russians played the role of the state people, were the creators of this state. In the eyes of the whole world, this state was the empire of the Russians, the revolution was also Russian.

It has already been said about the national composition of the revolutionary parties, and both in those times and in ours it was said: the revolution is Jewish, because it was made by the Jews. The Russian emigration could not find a common language with the Europeans, because the world looked from the outside: the revolution was in the Russian Empire. And they looked from within and saw that this was a Jewish revolution.

Both opinions have their own logic and arguments. Let me suggest a very simple solution to the problem: this revolution is neither Russian nor Jewish. This is a revolution that took place in the Russian Empire. The empire included many countries, including Jewish Russia. The inhabitants of these countries played once

new roles in the general revolution in the empire. New ones were made. empires, new states arose on the ruins of old ones, me-.

one hundred countries and peoples that were part of the empire changed. No matter how kahals and rabbis clung to the Middle Ages, by 1917

the Ashkenazi country has lost its former unity. Still lived on. 192 | 5.

their former places, in the traditional shtetl, the native Jewish Ashkenazi. Even a Galician Ashkenazi from Austria understood, without an interpreter, another Ashkenazi from near Kyiv, and a third one from near Krakow. But almost all Prussian Ashkenazim spoke German by that time and had abandoned their traditional way of life. And in four other countries—Austria, Hungary, Russia, Poland—thick strata of Jews, including tens and hundreds of thousands of people, assimilating in these countries, arose.

Kafka, waved like a banner by some Russian Jews, spoke neither Yiddish nor Russian. He - what can you do! was an Austrian-German of Jewish origin.

The leader of Zionism, Menachem Begin, spoke fluent Polish, but he did not know Russian, and spoke Yiddish extremely poorly. Approximately like Count Bezborodko in Ukrainian at the end of Life.

Jewish Russia played an exceptional role in the revolution of 1917 and in the Civil War of 1917-1922. Jewish youth? Tribe young, unfamiliar? But those who were called that in 1905 had by 1917 already lost the right to be young people. Apparently, each generation of Jewish Russia was revolutionary enough.

But the Jews of other parts of the Ashkenazi country also took part in the Russian revolution of 1917, albeit more modestly, but participation. One Bela Kun, a Hungarian Jew born in Transylvania, is the guarantee. What happened to him, the Hungarian, in the Russian or Russian revolution? In addition to faith in the salvation of Marxism, the expectation of the end of the "old world" and the desire to personally participate in the construction of a "bright future", I can offer only one explanation: Bela Kun did not at all feel

that he was somehow connected with Hungary, but considered the revolution in the Russian Empire his personal, vital affair. Like many other Jews who considered it their duty to rush into the revolutionary bloody whirlwind from the relatively prosperous Lithuania, Poland, Germany, Latvia, Hungary (however, the case of the arrival of 200 Jews from the USA is also known). Here, of course, it was not the attitude of the Russian people towards the Russian Empire, towards Russia. Apparently, this is not a desire to save the Russians from themselves - at least not for the majority. This is the desire to realize, to bring to life the social utopia so necessary for the Jews, rooted in the ideals of Judaism.

Well, the desire to be with your people. After all, Jews went to Soviet Russia and a lot after the establishment of Soviet power. In 1926, the father of the noisy publicist Pomeranets, an ardent

7 Vvrsi, which ns was, Prince. 2193

Leninist in the 1960s, pathological hater of the Russian peasantry until now - Solomon Pomerants. Well, he probably wasn't alone.

JEWISH VOCATION

What exactly do the words "The Bolsheviks have taken power" mean? Exactly one thing - that at the end of 1917 the Bolsheviks seized power in St. Petersburg and Moscow. But only. And the Russian Empire lay virtually powerless, one might say, without a government.

At the same time, on the national outskirts and in the region of the Don Cossacks, local self-government bodies began to emerge, at least somehow taking control of at least some kind of power. In the south and in Siberia, the future white armies began to form, and many Russian nobles and intellectuals gathered abroad.

And the Bolsheviks faced a problem that they hardly thought about before: simply no one wanted to cooperate with them. What is the value of a junta that has seized power if it has neither a management apparatus, nor a police force, nor an army? Officials did not want to fulfill their direct duties so as not to work for usurpers, and no decrees threatening the death penalty for sabotage, no Extraordinary Commissions could change anything here. After all, an official can sit in his chair for the entire working day, diligently squeaking with a pen and making phone calls... But at the same time, he will work in such a way that it would be better if he did not.

The Bolsheviks, whether they like it or not, are compelled to form a new state administration apparatus. They need a lot of officials, much more than there were in the old Russian Empire, just because their state undertakes to manage such areas of life that tsarist Russia did not even think of.

never climb, at least careful control over the production and consumption of manufactured products. The mechanism of the market economy spins itself; if you have to distribute everything in the world, you have to set up entire departments of these distributors. And the educated layer did not go to the Bolsheviks' service! The Russian Europeans were absolutely united with the Jewish Europeans in this stubborn unwillingness to work for the madness that was being created. And the "experiments" that delight the aged Mr. Pomeranets did not cause so many positive emotions in them.

And "...when, after October, the Russian intelligentsia en masse refused to cooperate with the Bolsheviks...the determined and tenacious Leninists turned for help to the Jews, energetic, daring

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rocky, capable and hitherto humiliated, depressed, trampled under the Pale of Settlement and other "Jewish laws".

Millions of inhabitants of rotten towns, junk dealers, smugglers, sellers of seltzer water, who honed their will in the struggle for life and brain by reading the Torah and the Talmud in the evening, the authorities offered to move to Moscow, Petrograd, Kiev, to take into their nervous, fast hands everything that fell out of well-groomed hands for the languid intelligentsia - everything from the finances of a great power to atomic physics, from chess to the secret police. They could not resist the temptation of Isaac, especially since, in addition to lentil stew, they were offered to build the "promised land", "the new Kingdom of God on Earth", that is, Communism, which was the age-old dream of the people. Who has the right to condemn them for this historical delusion and the historical retribution with Russia for the Pale of Settlement and pogroms - who but us, their bitterly repentant descendants? [3, p. 44-45].

Well, let's say that many have the right to judge and condemn: for example, the descendants of those whom these owners of "nervous, quick hands" tortured and killed to achieve their goals - and there are tens of millions of such people in modern Russia.

But in the main, the author is right: most of the Jews of 1918 went to the service of the Bolsheviks. Some - for a career, some - sincerely believing in their goals, some - seeing in the Bolsheviks "their", Jewish power. But let's go. And not all descendants repent of the crimes of their ancestors.

After all, the majority to this day explains their misfortunes without any analysis of their own sins, blaming everything on the fact that Russia is "a country with a strong tradition of hostility towards Jews" [124, p. 264].

And then, in 1920, the head of the Evseksiya Internationala, S. Dimanshtein, says that he turned to Lenin with a request to ban Gorky's leaflet: the leaflet contained such praises for the Jews that one got the impression that "the revolution rests on the Jews, and especially on their middle peasantry." elements. To which Dimanstein received an explanation that for the "case of re-

revolution" and it really turned out to be very important that during the war many Jews were evacuated deep into Russia, and "a significant number of the Jewish average intelligentsia ended up in Russian cities. They thwarted the general sabotage with which we met after the October Revolution and which was extremely dangerous to us. The Jewish elements, although by no means all of them, sabotaged this sabotage and thus rescued the revolution at the right moment" [125, p. 264-265].

Winston Churchill, speaking in the House of Representatives on November 5, 1919, said: "There is no need to exaggerate the role played in the creation of Bolshevism and genuine participation in Russian

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skoy revolution of international Jewish atheists. Moreover, the main inspiration and driving force comes from the Jewish leaders. In Soviet institutions, the predominance of Jews is more than surprising. And the main part in carrying out the system of terror established by the Cheka was carried out by Jews and, in some cases, Jewish women. The same diabolical fame was achieved by the Jews during the period of terror, when the Jew Bela Kun ruled Hungary. R

So everything is correct, but not the whole point is that the Bolsheviks experienced a shortage of personnel... There are at least two more essential circumstances, and the first of them is the destruction of the foundations of the Jewish economy during the Civil War. Indeed, while armies and gangs rushed through the unfortunate country, private trade practically came to naught, and city life was completely disorganized.

"The largest part of the Russian people partly remained on the earth, on their roots, partly returned there. The Jews did not sit on earth and could not return there. They lived in cities, and the main economic support of their existence was destroyed in the cities" [106, p. 110].

That is, simply put, the Jews had nothing to eat, and the further the flywheel of the Civil War spun, the worse and more terrible it became, the worse it became for them. Here is the historical paradox! Colossal calamities were brought upon the kinsmen by precisely those Jews who sought to overthrow tsarism, among other things, in order to bring untold blessings to their beloved people. "All Jewry as a whole ... identifies itself so much with it (with the revolution) that the Jew, the opponent of the revolution, is always ready to declare the enemy of the people" [49, p. 74].

But it turns out that it was these "friends of the people" who caused him the most harm! I have repeatedly shown how the Jews are unable to take into account the opinions of the "other", even to be interested in what the "other" thinks about them. And here it turns out that the Jews are unable to understand themselves! A huge number of those whom I.M. Bickerman aptly called "semi-literate rabble", turns out to be completely devoid of reflection. They do not see the connection between their own desires and generated

these desires by the actions of the masses of Jews—and the consequences of those actions. They are unable to see that it is precisely the ideologies generated by it itself and the revolutionary parties filled with its representatives that are depriving the Jews of their daily bread.

But this destruction of the Jewish economy is only one of the reasons that pushed the Jews into the arms of the Bolsheviks.

But “the Jews occupied a huge place in them (revolutionary parties); thus the Jews came closer to power and occupied

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various state "heights" are proportional not to their importance in Russia, but to their participation in socialist organizations. But further, having taken these places, it is natural that - like any other social stratum - they already in a purely everyday way dragged their relatives, acquaintances, childhood friends, under the friends of youth. ... The perfectly natural process of granting positions to people whom you know, whom you trust, whom you patronize, and finally, who annoy and take advantage of acquaintance, kinship and connections, has increased the number of Jews in the Soviet apparatus to an extraordinary extent" [106, p. 110].

As we can see, G.A. Landau sees here another mechanism at work, much less interesting than Heifetz's almost romantic "calling of the Jews". Moreover, he also sees something else that for some reason escaped Heifetz's attention: "... the Bolshevik system, which overturned the social pyramid, gave dominance to the socially lower classes, morally to the scum, culturally ignorant, inevitably and in Jewry extended to the surface of the corresponding elements, opening a free path to arrogance, agility, any renegade, everything that does not remember kinship" [106, p. 110].

That is, to put it simply, the way was open mainly to the Lumpen-Jews, and they basically took advantage of the opportunities provided.

ABOUT POGROMES

- How?! my "opponents" will shout, "this terrible Burovsky forgot about such an important thing - about pogroms! Clearly an anti-Semite!

So, about the pogroms... The classic tale is that the pogroms were organized by the "white herd of gorillas", and the red ones are the friends of the Jews and the rule of law, they snatched the Jews out of the hands of death. N. Ostrovsky tells the same story in "How the Steel Was Tempered", and the modern Melikhov in "Confessions of a Jew" excitedly tells how the evil whites chopped Jews into pieces and burned them alive, but the Reds put things in order and studied other people's atrocities. This is the official Soviet point of view, and it is extremely far from the TRUTH. |

For complete clarity, I inform you: ALL the forces that participated in the Civil War of 1917-1922 staged Jewish pogroms. Everything. After the revolution, the communists tried to blame only one side for this shame and applied

a lot of strength.

Above I have cited books published and republished relatively recently and easily accessible to the reader. And in the 1920s

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there was literally a whole library of works on this subject; These books have almost never been republished, because they were written completely mediocre, mainly for the purpose of propaganda, and for many years no one has needed them for anything. Propaganda began in the years of the Civil War and continued later [126]. Any political events became a reason to return to the story of the Jews - the victims of pogroms. In 1926, a political émigré, the Jew Schwarkbard, murders another political émigré, Simon Petliura, in Paris. The reason for the murder is revenge for relatives exterminated during the pogroms. Immediately after, the corresponding book is published [127]. Responsibility for the pogroms is, of course, assigned to only one political camp - the whites [123], and often specific bright figures [129]. Even albums with photographs of the victims of pogroms are published - often truly terrible [130].

In fact, of all the participants in the Civil War of 1917-1922, it was precisely the white armies that most consistently defended the rule of law. Volunteers - people from among the Russian Europeans (there were Jews among them) - the only ones who never staged a pogrom at all. They were perpetrated by the brave allies of the Whites - either the Cossacks, or the Makhnovists, or some other local nationalists. In what the Whites were not always consistent - not all commanders stopped the actions of the allies quickly enough. For example, Drozdovsky was usually in no hurry to restore order, but there were field commanders who were ready to send volunteers against the Cossacks - in order to immediately stop the extrajudicial reprisals. There is a lot of evidence, so much that I do not see the possibility of highlighting any individual works. Information about everything that I willy-nilly mention very briefly can be found in almost all memoirs, in all published documents of the White armies.

There is a lot of evidence of pogroms organized by the Reds themselves, and even more so by the most diverse "fathers", and, of course, by the maniacal anti-Semite Petliura. Well, at least this fact: the 9th division of the Red Army plundered and partially burned the city of Bakhmut (now Artemovsk) under the slogan "Beat the Jews and Communists!".

One can confidently say about the pogroms of 1918-1921: they became truly terrible. Now Russians and Ukrainians do not rob Jews, do not destroy their property, but seek to kill as many of them as possible. According to various sources, from 50 to 120 thousand people were killed. The figures differ, but not very strongly, this inspires confidence.

Jews are not just killed; monstrous cruelties are committed, which at times seem completely improbable: people are burned alive, beaten to death with clubs, chopped to

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parts with axes, pour water into them with buckets. Frantic thugs kill babies in their mothers' arms, entire families in front of their breadwinners, drown old people in toilets. Sometimes it seems that they really went mad, lost everything human, turned into a gang of wild animals. That a wave of violent lunatics is rolling across Russia, and that the only way to stop this public is to use napalm and machine guns.

Probably, I would have come to this conclusion if... If this information had not been supplemented with some other information. The civil war claimed, according to various sources, from 3 to 5 million lives. That is, approximately 33-5% of the entire population perished, mostly Russian, that is, in modern terms, Russian, Ukrainian and Belarusian. After the Civil War of 1917-1922, the concept of "homeless child" appeared, and there were several million homeless people.

So unkind. D. Markish A.I. Solzhenitsyn rightly points out that even in 1905 there were not only Jewish pogroms, there were also landlord pogroms. It is not entirely accurate to call them nobles, because by that time a wide variety of people were buying land, including those who came from workers and peasants. Moreover, the landowners were robbed and killed in the same way, showing monstrous cruelty. In the same way, they chopped them to pieces with axes, burned them alive, drowned them in latrines, and tortured them with the ingenuity of professional executioners. This is described in many books, a small fraction of which I can offer to the reader's attention [131]. But I warn you: even now, after almost a century, these books are scary to read.

Much later, "informed people" searched the villages for the loot from the landlords - works of art, Stradivari violins, clothes, furniture - and bought them from the pogromists for absolutely fabulous peanuts. You could talk to some of these people as early as the 1970s, and they were quite willing to tell you what they bought and at what price. One (named Landau) showed me wonderful pictures. He traded them for a revolver and cartridges for it in 1933. Another (named Rabinovich) in 1935 traded beautiful bronze trinkets and silverware from the 18th century for bread and a sack of potatoes. Moreover, the sellers did not particularly hide where they got it all from. The marauder took advantage of the fact that he was the head doctor of a sanatorium or a researcher in a big city, he had weapons, rations, and the opportunity to receive food. He used this to buy something from another marauder, earlier. Is there such a big difference between these marauders?

In 1917-1919, kulaks were also robbed - that is, those who went out to cut off, who broke with the community of peasants. Cruelty, mercilessness are the same.

In St. Petersburg, and later in other cities, the nobles were exterminated, and very often, along with them, the intelligentsia and officials. The degree of cruelty is the same. In November 1917, on the Perinnaya Line, in the very heart of St. Petersburg, Baltic sailors impaled two girls, about three and five years old, on bayonets. Planted and for quite a long time carried still alive, terribly screaming children. And their mother, the wife of an officer ("gold chaser" - that's what they called it), was stabbed with bayonets for a long time; they cut her with knives and finally left her in the snow, cutting the tendons in her arms and legs so that she could not crawl away, so that she would definitely freeze. She died - from loss of blood, from cold, from horror, etc. despair'.

Or here, please: "And in the early morning hour, in a deserted park on Krestovsky Island, near the palace, I saw sailors hunting for a man. Like wild game... A man in a torn naval jacket, with his head uncovered and his face covered in blood, panting, ran in jerks, with the last of his strength" [132, p. 27].

How does this scene differ from the classic one: "... a man in a torn overcoat, with a blue and red face covered in streaks of blood, was dragged across the snow by two lads, and the pan-smoker ran beside them and hit him on the head with a ramrod"? [133, p. 287].

During the Civil War there was a pogrom of priests. Shutov's "marriage" of a priest with a mare is not at all an invention of the "enemies of the people's power." The extermination of priests and their families went on even on a larger scale than the extermination of the nobility - among the nobility there were many Soviet or various kinds of "fellow travelers", they had a chance to survive. And the priests almost without exception were "reactionaries" or neutral, apolitical people; they were slaughtered consistently, extremely cruelly, and until 1922 they exterminated about half a million priests and monks - that is, 80%, and maybe even 90%. Today it is much easier to find a descendant of a nobleman than a descendant of a priest.

The descendants of the killers resist madly when these actions are called pogrom and genocide. They say that all this is popular resistance, a manifestation of popular indignation by those who exploited the people. With the same success, I can apply these words to the Jewish pogrom.

Genocide, they tell me, is extermination by genetic principle. A person does not choose which nation to belong to,

One often hears arguments about the need for "national reconciliation", and that "the nobles should have understood the truth of the people." Let's move on from the general to the particular: let them explain to me what kind of "people's truth" the husband of this woman, the father of the murdered girls, was supposed to comprehend, and in what specific way he would have to reconcile with these sailors.

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and his murder is to beat the lying down, to beat the one who has no choice. |

But after all, and in what estate or class of society to be born, a person also does not choose. You can change class and estate, but only to the same extent as the people. You can become a peasant, you can save money for land and become a landowner; one can serve in the army as senior Trumpeldor and become an officer, receive hereditary nobility. You can become a monk.

But in the same way, you can accept conversion, you can be baptized, learn the language, change citizenship. Why didn't the landowners accept conversion?! Why didn't the Jews completely become christened and didn't they all become landowners?!

And therefore, I do not see any difference in who exactly is doomed to ruin and death, and on what basis. Genocide is genocide.

It is worth analyzing what was done in the Russian Empire during the Civil War, and we will find many acts of genocide. And the Jewish pogroms will become one of the episodes of these events, and it cannot even be said that the Jews suffered more than others. They suffered even less than the landowners and, of course, much less than the priests.

There is, of course, the following logic: "I strongly remember a phrase that came from a refugee, a German Jew. To my instruction about the amazing difference in the number of victims of different peoples in the last half century, he replied: "Yes, the quantity ... But the quality! .."" [90, p. 110].

If a Jewish girl has a different "quality" than a Russian daughter of a nobleman; if the killing of a Jew by the Petliurists is a crime, and the killing of an officer by sailors is nothing more than a sweet pastime, then, of course, everything written here does not make the slightest sense. It remains a little - to prove that someone is right and a different "quality", and to prove it with facts and logic, and not by splashing out on the interlocutor of their wild tribal beliefs.

ABOUT TERROR

It was written, and already long before me, about the legendary sealed wagon transported by German intelligence from Switzerland to the Russian Empire. As a matter of fact, there was not even one car, but two whole trains. In the first of them there were only 29 revolutionaries - so to speak, a secret ideological weapon for crushing the Russian Empire. How many Russians and how many Jews were in this carriage? Even if you don't know, it won't be hard to guess. Well, let's say there were 9 Russians there. What if there were 2 people? Or 117 What, very

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much would change? Moreover, there were 130 people in the second train, 119 of them were Jews.

These people seized power in the Russian Empire. They began to put their outlandish experiments on it and on the peoples living in it. "Let 90% of the Russian people perish, if only 10% live to see the world revolution," said Lenin. "I don't give a damn about Russia... You hear, don't care! Because I am a Bolshevik!" shouted Bukharin. IN

In order to become the only head in the empire and command the Russian body, in order to set up their experiments, they needed to destroy the ruling dynasty. The decision to kill the emperor and his entire family was made by Lenin and Sverdlov, and the main executors were Yakov Yurovsky, Shaya Goloshchekin, Alexander Beloborodov. On February 2, 1934, Yurovsky spoke at a meeting of old Bolsheviks in Sverdlovsk. "Since this fact was an act of political importance, the whole matter was entrusted to the Central Committee, which enjoys special confidence, comrade. Goloshchekin" [134, p. 365].

In the room where the king and his family were killed, an inscription in Yiddish was found: "Revenge!". Which of the trinity wrote the glorious word, I do not know. Or is it someone less "trusted", but also involved in the crime? It is typical for modern Russia that they try not to write about this find, and it is known about it from the books of N.A. Sokolov [135], the first investigator in the case of the murder of the emperor and his family, and 1. Gilliard [136].

Probably, the former Soviet, and now Russian-federative people do not want to wake up national problems ... But who killed the tsar is already known, but abroad it has always been known. In foreign literature, in English, sometimes Jews are also offended. In the book of The Times correspondent Robert Wilton, who was present at Sokolov's work, there are the words: "the bloody deeds of the heinous Jewish murderers." Ah, the nasty anti-Semite! He does not want to know, this Wilton, that Jews are not murderers! It is them who are being killed by the thugs, and they are only doing great historical deeds.

According to Geliy Ryabov, these words offend the son of "that same" Yurovsky, Alexander Yakovlevich, very much. He is also offended by assumptions that his father appropriated some of the jewels of the royal family, and did not give them away for their intended purpose (for example, gold jewelry with diamonds that the Grand Duchesses hid in their bras, and which they took off from them, flattened by the bullets of murderers). And in general, "it's hard to be... Yurovsky" [137, p. 54].

He is probably right: it is difficult to be the son of an exposed bastard and executioner. It was just as difficult for the children of Otto Skorzeny, Hess, even the honest front-line soldier von Brauchitsch. But this can and should be experienced; after all, it's their problem. Alexander Yakovlevich's father didn't give a damn whether it was hard for us, but to survive everything that his gang did with Russia is much more difficult.

To become the sole head of Russia, it was necessary to exterminate entire social strata, to remove from power one of the two classes of Russian Europeans - the nobility. Already in the winter and spring of 1918, Petrograd was attacked by the Petrograd Cheka, headed by Moses Solomonovich Uritsky, the son of a wealthy merchant, who graduated from the law faculty of Kiev University. I don't want to inflate the volume of the book by listing its employees... For one Russian, take my word for it, there are two Latvians and five Jews.

The same ratio - in the Kyiv Cheka! V.V. Shulgin cites "personnel of command positions in the Kyiv Cheka." Of the 20 people, three are Russians, the rest are Jews [54, p. 257-258]. There is also a list of 132 names shot by the Kyiv Cheka [54, p. 259-263]. The list is inaccurate: Sokolov, the Sabaneev brothers, and others appear under the same number. The list is incomplete; in three months the Reds killed about four thousand people in Kyiv. But even from this list, some conclusions can be drawn: there are only 4 Jewish surnames. This is despite the fact that up to 200 thousand Jews lived in Kyiv out of 500 thousand inhabitants.

That is, of course, the Bolsheviks sometimes offended the Jews too - how can one do without excesses in such a crazy time? In the Kiev emergency, the financiers Penes and Rubinshtein, the director of the city bank Tsitovich, and attorney Lurie were killed (except for several thousand Russian people) [138, p. 255].

These are, in their terminology, "bourgeois". But even in the list of V.V. Shulgin is "Pavlovich Iosif Yakovlevich, director of the 8th gymnasium", the neighboring numbers in the list are Sabaneev Lazar and Saba neev Daniil, "students". It is supposed to indicate that the victims of the Cheka were innocent ... It is a pity if so. No matter how little evil the boys can do, but at least they did something to the bastards who kill children. The military doctor Turbin even shot the Petliurov as he was running away. God forbid, the boys had at least something, but they had time, they were killed not just "like high school students". I believe that their darlings are in paradise, and that there were Jewish boys - so I'm not D. Markish or I. Babel, who only have their own sore.

By the way, about high school students. In Yaroslavl, Chekists (90% Jewish) killed boys in gymnasium caps: "so that another Russian intellectual does not grow up" [140, p. 18]. The children stopped wearing their caps; and then the security officers began to identify those to be killed by the characteristic scar under the hair: he rubs his cap, and rubs it in a certain place! If a communist catches a Russian child, he begins to feel it, and if he finds it, a shot will be fired!

No matter how vilified the pogrom-bearing animals, I have never heard of Jews being killed. .. well, let's say, according to the principle: there are traces of the Heder rod on the back - you have to shoot. Or something like that. Are you laughing? But children were killed.

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In the peasant uprising in the Melenkovsky district (Chernomorje), 8 realists were "involved", that is, students of a real school - teenagers from 12 to 16 years old. They were taken in

nicknames and shot. The peasants might not understand very well what a real school is, but the murder of children - the peasant, in his bestial nature, does not understand this. The peasants tormented the two assassin commissars. The answer is the murder of another 260 for the hostages [138, p. 260]. :

The Odessa Cheka is the same ratio of Russians and Jews both among the executioners and among the victims. For those interested in the details, I recommend the little-known book by V. Kataev "Werther has already been written."

Crimea has long been a free Russian land - at least in the European part of Russia. In the Crimea, "when commissars entered the huts of the peasants, the first thing they demanded was: 'Get this dirt out!' and poked their fingers in the direction of the icons. Most of the commissars and Chekists were Jews" [138, p. 257]. To be fair: in Sevastopol, among others, the Jewish merchant Okunev and his son were killed [138, p. 258].

Nevertheless, Crimea entered the history of the Great Russian Pogrom not with the death of Okunev and his son, but with the death of several tens of thousands of Russian "monarchists, patriots and officers." It was on this basis that in the winter of 1920/21 everyone who did not evacuate along with Wrangel's troops was exterminated. The organizers of the massacres were the chairman of the Crimean Cheka, the Hungarian Jew Bela Kun, and the secretary of the Crimean Regional Committee of the RSDLP(b), Rozalia Semyonovna Zalkind, a Jewess from Kiev, who went down in history under one of her party nicknames - Zemlyachka. It is curious that among these nicknames was such as Demon.

First they announced the registration of officers, and they came in large numbers - after all, those who remained in the Crimea did not want to leave their homeland, who believed the promises of the Bolsheviks (oh, this ridiculous and absurd commitment to their land! It is so typical of Russian pigs!) . All these people were destroyed. Only those who felt something and fled to the mountains, to the partisans, survived.

Then they drove to the execution the members of the families of the officers, as well as in general everyone who had at least some kind of education and at least served somewhere. To do this, they arrested on the streets everyone who was personally dressed, who spoke like an educated person. Then roundups were organized, the population of entire neighborhoods was herded into concentration camps and then sorted out, exterminating all "class inferiors". And also, of course, whole families. People were exterminated according to the lists "for noble origin", for "work in the white cooperative", "for Polish origin". As you can see, the motivation for killing is the origin. Pure water genocide, whatever it is. wash and do not justify.

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"The outskirts of the city of Simferopol were full of stench from the decomposing corpses of the executed, which were not even buried in the ground. The pits behind the Vorontsov garden and the greenhouses on the Krymtaev estate were full of the corpses of the executed, lightly sprinkled with earth, and the cadets of the cavalry school (future Red commanders) traveled a mile and a half from their barracks.

knock out gold teeth from the mouths of the executed, and this hunt always yielded large booty" [142, p. 530].

One of the most terrible books in world literature, The Sun of the Dead, was written about the Crimea of that time by Ivan Shmelev [141]. I recommend this book to the reader, but I warn you: it is even more terrible than the stories about the Kyiv Cheka. By the way, one of the ten thousand killed "patriots, monarchists and officers" is the son of I. Shmelev. It was he who was lying, barely sprinkled with earth. It was the red cadets who hunted for the gold teeth from his mouth.

Crimea went down in history as a raped land. Like the land of a terrible Soviet crime. And that from the memory of two generations they tried in every possible way to erase this memory ... So about this - the verses of G. Ivanov:

There are Christmas trees Hiding the
snow prison.

And the blue Komsomol girls,
Squealing, bathe in the Crimea.

They dive over the graves

On one side, poems, on the other side, the
bridegroom... ...And Leonid near
Thermopylae, of course, died for them too [143, p. 157].

Not only Leonidas under Thermopylae. All the whites, all the Russian troops, including Colonel Kaufman and Staff Captain Friedman, all died for these "blue Komsomol girls" and their suitors.

PSYCHOLOGICAL STUDY

A natural question: what did those who organized and put into practice the nightmare that had befallen the country thought? Answer: They had a lot of fun. "I owe everything good in my life to the revolution! - Evgenia Ginzburg exclaims expressively, no longer an enthusiastic girl, but a venerable matron, mother of two adult sons - Oh, how good it was for us then! How much fun we had!"

WHEN did the disrespectful Evgenia Semyonovna have such fun? In 1918-1919, that's when. Just when work

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la to the fullest the Kiev Cheka - the one described by Shulgin. She worked in such a way that she had to make a special drain for blood. After the flight of the red bastard from Kyiv, the townsfolk killed several women - they confused them with the Chekist Rosa Rozenb-

lum, famous for its monstrous cruelty.

Nadezhda Mandelsh also has some scenes there: trucks full of corpses, and a man being dragged to execution, but the moment when the young artist Epshtein sculpts a bust of an even younger Nadezhda and casually shows her a scene from the balcony - as gray-haired as harrier the man is led to execution. Every day they take them, but they don't shoot them, they only imitate the execution, and this is such a punishment for him - because he is a former police chief and was cruel to the revolutionaries.

He is not yet old, this doomed chief of police, 'he has turned gray from torture.

But N. Mandelstam herself and her "tabunok" (out of the named surnames of the members of the "tabunka" are all Jewish) all this worried very little. In "carnival" (I quote: in "carnival") Kiev of 1918, these depraved boys "rushed into other people's apartments, throwing open windows and balcony doors ... tightly tied their decorative work (visual agitation to the demonstration - posters, portraits of Lenin and Trotsky G. — A.B.) to the balcony lattice" [144, p. eleven].

"We yelled instead of talking, and were very proud that sometimes we are given night passes and we walk the streets during forbidden hours" [144, p. eleven].

In a word - ietum ... (let the reader insert the epithet) it was very, very fun in the raped city littered with corpses. Fun due to the fact that you could "yell, not talk", terrorize normal people and, as it were, participate in something grandiose - in the "reorganization of the world."

About the portraits of Lenin and Trotsky... According to the stories of my grandmother, Vera Vasilievna Sidorova, in Kyiv in 1918-1919 these portraits made a special impression on the Russian intelligentsia. Lenin's Mongolian face awoke in the memory of Blok's Scythians, Bryusov's enthusiastic ravings about the "coming

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The police chief was the father of Ekaterina Mikhailovna, the wife of an old our family friend, Alexander Vladimirovich Pletnev. Because of this terrible relationship, she was forced to abandon the stage. A gifted singer (mezzo-soprano), she sang with Sobinov, but after the coup, the stage was out of the question. Ekaterina Mikhailovna was forced to abandon the stage, to hide in the wilderness with her husband, a forester. Reading this passage by N. Mandelstam, I cannot get rid of the thought: was it not Mikhail Vladimirovich Rimsky-Korsakov, the father of this worthy woman? |

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the Huns", fashionable talk about the "end of civilization". Trotsky's Mephistophelian face awakened others, and also literary associations. The Mongol and Satan watched from these portraits hung by raging progressenmachers.

"Youth doesn't think about anything?" [144, p. 12] And this

It's an outright lie! Not in this case. It depends what kind of youth.

Terror did not concern them and their loved ones - for the Reds they were "their own", the Whites would not have thought to deal with hysterical, poorly educated jerks. Somehow unfair - even a spanking did not shine for them. It was not Nadezhda Mandelstam's father who was taken every day to be shot, it was not she who was looking for loved ones in the cellars of the Cheka, it was not she who had reasons to find the Chekist Rosa.

Moreover! The "tabunka" was paid for the work of making and hanging up "visual agitation", and "real ladies who fled from the north baked extraordinary homemade pies and served the visitors themselves" [144, p. eleven]. Probably, both these "real ladies" and the inhabitants of the apartments into which the "herd" broke into had daughters of the same age as these "screaming, not talking." And they probably had very, very different problems, I assure you.

Youth of youth is different, but the maturity of father N. Mandelshtam and the slowly killed chief of police was different. For all the people of this circle, for the "real ladies" who fled from the north, Kyiv was anything but "carnival" and not fun.

In the exuberant fun of the 1919 model, N. Mandelstam began to repent in her old age, placing responsibility for what had happened to the country on the twenties and "people of the twenties". "The twenties have left us a legacy that is almost impossible to cope with" [144, p. 130].

True, this is an obsessive, repeated hundred times "we" ... "By shedding blood, we kept saying that this was done for the happiness of people" [144, p. 119]. All obsessive options: "We all lost ourselves. ..", "it happened to us all ...". Here the same question arises: why does the little respected Nadezhda Yakovlevna so stubbornly not see people around her with a completely different life experience? People who in 1918 and 1919 had no fun at all? Remember the beginning of the "White Guard" M. Bulgakov? "The year 1918 after the Nativity of Christ was great and terrible, from the beginning of the revolution the second" [133, p. 5]. And he also says that the year 1919 was even worse than its predecessor (not for Mandelstam and her ilk).

Why does not the question arise, even in old age: what did the residents of the apartments think, into which the "herd" broke in the middle of the night? Did they have so much fun too? Did they also shed blood for the happiness of mankind? Is it their life that has left such a legacy that it is almost impossible to cope with?

But the fact of the matter is that these people do not exist for Nadezhda Yakovlevna. You can't even say that they are not important to her or

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that it attaches little importance to people with other biographies and other historical fates. It simply denies the very fact of their existence. Why?!

I agree: the experience of the 20th century is a unique and evil experience. N. Mandelstam is right a thousand times over: it is pointless to approach the experience of this century from the standpoint of the Napoleonic Code. "People were filmed in layers" - today Orientalists, tomorrow mystics, the day after tomorrow philosophers, then whom the authorities order. But even in this meat grinder, after all, there were those who "removed people in layers", there were those who were filmed, and there were neutral people who stood near the killers; those who did not load carts with corpses, but "only" watched them being taken out. Why, then, in their gloomy eschatology, in their directly biblical prophecies about the destruction of the country and the people, almost all of humanity, the experience of those who had nothing to do with what was happening at all is not evaluated in any way? Or those who were victims of what was happening?

Some explanations why this is so appear, especially if we compare the two versions of the Second Book of Memoirs, published in Paris and published in Moscow, in the wake of "perestroika". "Where did so many Jews come from after the pogroms and gas chambers? In the crowd that buried Akhmatova, there were a disproportionate number of them. I didn't notice this when I was young. And the Russian intelligentsia was brilliant, but now one or two counted... I am told that they have been destroyed. As far as I know, they destroyed everyone in a row, and the argument does not seem convincing to me. The Jews and half-breeds of today are the newly born intelligentsia" [144, p. 78].

In a book published in Paris, the end of the paragraph is somewhat more colorful: "The Jews and half-breeds of today are the newly born intelligentsia. All destinies in our age are multifaceted, and it occurs to me that every true intellectual is always a little Jewish" [145, p. 567-568].

So, after the "disappearance" (!!!) of the Russian intelligentsia, the Jews became, as it were, this intelligentsia. Well, this is the same assessment as Shulgin's, but from a completely different angle. Shulgin loved everything Russian, including the Russian church. N. Mandelshtam, on the other hand, believes that "you can't get drunk to the point of insensibility... You can't collect icons and pickle cabbage" [145, p. 119].

As you can see, according to Mandelstam, binge drinking and in general "uncivilization" are identified with love for icon painting. But: that for a "cultured person" there is no prohibition at all to "cook stuffed fish" or "put on a striped bag". It is possible to perform these actions and remain an intelligent person. The main thing is not to collect icons and not to eat sauerkraut.

By the way, even Bagritsky can envy N. Mandelstam's hatred for the contemptible "everyday life". The difference between a wife and a temporary girlfriend remained incomprehensible to her even in her old age. Mstislav

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"Heaps of children's socks were always drying on the balcony, and I wondered why people have children in such a mess" [144, p. 12].

There is a blessing in disguise - this heiress of the twenties has no children. Ekaterina Mikhailovna Pletneva did not exist, but for a completely different reason. Ekaterina Mikhailovna wants children

la... But... "What right do I have to bring a child to this hell?!" - so Ekaterina Mikhailovna used to say in the years before it was too late. After the mustachioed tyrant died, horror spilled over into speeches and empty chatter. It became not scary to have children - including the nobles, but it was too late.

Two of the same age, both childless. But what different meanings of fate! What different lives they lived!

Just like a funny lady! Evgenia Ginzburg didn't forget anything, but she didn't learn anything either. At one time, Tvardovsky did not want to publish her book: "She noticed that not everything was in order only when they began to imprison the Communists. And when they exterminated the Russian peasantry, she considered it quite natural. The words of Tvardovsky are conveyed to the reader by friends E. Ginzburg (Orlova and Kopelev) in their afterword (a kind of printed denunciation) [146, p. 690].

But in fact, in her book, there really is not a single word of repentance. Not even a single word of disappointment in what she has served all her life! It is explained (more than once) that the USSR is still better than "fascist" Germany [146, p. 322]. If the motive of repentance appears in Ginzburg's book, then it is the motive of repentance of informers, and quite specific ones, those who imprisoned her loved ones. Or the "fascist" officer Fikhtengolts, who ended up in a Soviet camp in Kolyma [146, p. 446].

As for his own fate - only ahs and oohs about how wonderful everything was. And no overestimation! It's just hard to believe that Yevgenia Semyonovna owes so much to the revolution for the books she has read. "My grandfather, a pharmacist Ginsburg, a sleek gentleman with a big fluffy mustache, decided that when the girls (my mother and sister Natasha) grow up, he will send them to study in Geneva," Vasily Aksekov testifies in the preface written to his mother's book [147, With. 3]. The Russian edition of Ginzburg's book does not contain this preface.

However, Yevgenia Semyonovna herself blurts out about her father: "I taught not only Latin, but also Greek at the gymnasium" [146, p. 186]. Could it be that a Jew who graduated from a Russian gymnasium (obviously not a religious fanatic or a "backward" type) would have prevented her from reading books, get an education yourself? It's funny to think about it.

Evgenia Semyonovna herself, most likely, would have objected to the word "lady". But judge for yourself: why not call her "comrade"?! The shooters in the Cheka are her comrades. It's like Bulgakov's: "Excuse me, well, I can't seat him with guests?"

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So here it is: tearing off the Russian head was fun. And they did not even think about repenting, even decades later. Again from Bulgakov: "This must be comprehended ...".

DRAW-OFF CONTINUES

Moreover, all this, all the hopeless nightmare that befell Russia in 1917-1920, is so-so, just seeds. Almost at the same time, a wave of "decossackization" began: that is, the deprivation of the Cossacks of all age-old privileges, the destruction of the specifics of their life and, finally, physical extermination. By March 1923, only one and a half remained of the four million Cossacks. How exactly two and a half million Cossacks ended their lives could be told by Zemlyachka-Zalkind, a "revolutionary comrade", who always knew how to return with confiscated bread from her business trips.

In 1921, the Tambov uprising under the leadership of Antonov was extinguished by artillery and flamethrowers.

But even decossackization and the Tambov and Izhora uprisings have so far been just a prelude. So, with a light go-ahead, so that no one would interfere with tearing off the Russian head further. Russian body. until they touched it, and only after a long seven years did the dechristening begin, the death of not hundreds of thousands, but tens of millions of people ...

LITERARY STUDY

The naive Mikhail Kheifets wrote about the repentance of descendants for the crimes of their ancestors. Haha! This he probably judged by Germany, not otherwise. It happened at trials where SS men were sitting on the dock: a man, under the load of testimonies of witnesses and documents presented, clutched his head, groaned muffledly, realizing what a nightmare he had fallen into.

As for the descendants of the executioners of Jewish origin, I know for sure: they will not even think about repenting. I doubt that the direct perpetrators would have been able to repent—those who killed schoolchildren in Yaroslavl, fed tigers with living people in the Odessa Zoo, and buried a living one in the same coffin with a corpse in Kiev.

We have already heard the howls of two communist witches, but both Natalia Mandelstam and Yevgenia Ginzburg had a lot of time to think, remember, and evaluate what was happening. What we heard was not shouted by enthusiastic schoolgirls who "went into the revolution", but by adults and not even very

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young ladies. Apparently, these cries about "good!" and funny!" reflect a thoughtful point of view.

Now it makes sense to listen to the speech even more. an active and even more deserving participant in the events. So to speak, to hear the speech of a man of the same circle. Moreover, these witches did not participate in the upbringing of new Soviet generations, as if their books did not exist in the USSR. But the person we are now listening to was published and read. And some people respected it.

"Road" [148, p. 218-224] is a very simple autobiographical story. The author travels from his native town to St. Petersburg - through all of Russia, in the winter of 1918. He sits hiding until the Bolsheviks enter Kiev, leaves with their help, and at night the trains are stopped; enters a "telegrapher" in a dokha, tied with a strap, and soft Caucasian boots. The telegrapher extended his hand and tapped his open palm with his finger.

- Documents about this place...

...Next to me dozing, sitting, the teacher Yehuda Weinberg and his wife. The teacher got married a few days ago and took the young woman to Petersburg. All the way they whispered about the integrated method of teaching, then fell asleep. Their hands were also clasped in their sleep, threaded one into the other.

The telegraph operator read their mandate, signed by Lunacharsky, pulled out a Mauser with a narrow and dirty muzzle from under the dokha, and shot the teacher in the face.

The woman's soft neck was swollen. She was silent. The train was in the steppe. Wavy snow swarmed with polar light. Jews were thrown out of the cars onto the canvas. The shots sounded uneven, like exclamations. A peasant with an unleashed treukh took me behind an icy stack of firewood and began to search. ...Lumps of stiff, frozen fingers crawled over my body. The telegraph operator shouted from the platform of the car:

— Zhid or Russian?

"Russian," muttered the peasant, rummaging through me, "give me a rabbi...

He brought his wrinkled, preoccupied face closer to me, tore off four gold ten-ruble notes from his underpants, sewn up by his mother for the road. He took off my boots and coat, then, turning his back, hit the back of my head with the edge of his hand and said in Hebrew:

"Ankloif, Chaim..." [148, p. 218-219].

Having frostbitten feet, having received, as can be understood from the text, a new coat and shoes from the local Council, after many other adventures, the hero arrives in Petersburg; He hasn't eaten anything for the last two days. Here on the platform - the last firing: "The barrage detachment fired into the air, meeting the approaching

'Run, Chaim (Yiddish).

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train. The bagmen were taken to the platform, their clothes were torn off" [148, p. 220].

Why the Jews are robbed

and killing is bad, but bagmen are good,
I probably will never understand.
To grasp such things right off
the bat, one must either be born
of a Jewess, or work in the
"extraordinary emergency", nothing
else. And most likely, you need
both, and then you will quickly figure
it out.

OK. The author goes to
Gorokhovaya, he is informed that
his friend Kalugin is in the Anichkov
Palace. Though ge O Isaac E:
swarm and thought "I won't get there", AND YON!
he is still up to Anichkov yard

tsa gets. "Nevsky Milky Way
flowed into the distance. The corpses of horses marked him like milestones. With
their raised legs, the horses supported the sky, which had fallen low. Their open
bellies were clean and shining" [148, p. 221]. But it gets.

"At the end of the enfilade ... Kalugin was sitting at the table in a circle of straw
peasant hair. In front of him on the table were children's toys, colorful rags, torn
picture books" [148, p. 221-222].

The author loses consciousness, comes to his senses at night. Kalugin bathes
him, gives him a change of clothes, and then the author finds out what these strange
objects were on the table and why they are for an adult uncle.

"... A dressing gown with fasteners, a shirt and socks made of twisted, double silk.
I went headlong into my underpants, the dressing gown was tailored for a giant, and
with my feet I crushed my sleeves.

"You're joking with him, perhaps, with Alexander Alexandrovich," said
Kalugin, rolling up his sleeves on me, "the boy was nine pounds worth..." [148, p.
222].

Who is that boy"? Now you will know:

"Somehow we tied up the robe of Emperor Alexander the Third and returned
to the room from which we left. It was Maria Feodorovna's library, a perfumed box
with gilded bookcases in crimson stripes pressed against the walls...

We drank tea, stars blurred in the crystal walls of the glasses. We ate them
with horsemeat sausage, black and damp.

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Thick and light silk curtains separated us from the world; the sun, set into the ceiling,
was crushed and shone, a stifling heat came from the pipes of the steam heating. -

"There wasn't," said Kalugin. He went out and returned with two boxes - a gift from Sultan Abdul-Hamid to the Russian sovereign. One was zinc, the other a cigar box sealed with ribbons and paper medals...

The library of Maria Feodorovna was filled with the aroma that was familiar to her a quarter of a century ago. The cigarettes, 20 cm long and as thick as a finger, were wrapped in pink paper; I don't know if anyone in the world, except for the Russian autocrat, smoked such papyruses, but I chose a cigar. Kalugin smiled, looking at me.

"I haven't been," he said, "perhaps not counted... The lackeys told me - Alexander the Third was an inveterate smoker: he liked tobacco, kvass and champagne... pants - patches ...

Indeed, the dressing gown in which I was dressed was greasy, shiny and many times repaired.

We spent the rest of the night sorting out the toys of Nicholas II, his drums and locomotives, his cross-dress shirts and notebooks with childish daubs. Pictures of grand dukes who died in infancy, strands of their hair, diaries of the Danish princess Dagmara, letters from the sister of her English queen, breathing perfume and decay, crumbled under our fingers. ... Giving birth to the last sovereigns, a little woman with fox malice rushed about at the hour of the Preobrazhensky grenadiers, but her birth blood spilled into the inexorable vengeful granite earth.

Until dawn, we could not tear ourselves away from this deaf, disastrous chronicle. Abdul-Hamid's cigar was finished smoking. The next morning Kalugin took me to Cheka at 2 Gorokhovaya Street. He spoke with Uritsky" [148, p. 223].

Everything ends well: "Not even a day has passed since I had everything - clothes, food, work and comrades, faithful in friendship and death, comrades, which are not found anywhere in the world except in our country.

Thus began thirteen years ago my excellent life, full of thought and fun" [148, p. 224].

How to evaluate the life of a Chekist is, of course, a personal matter, a matter of taste. Let it be excellent, and let it be only a hopeless cleric who can see at the end of Babel, who died in the camps at the age of 47, the finger of God. And to believe that now this couple, Babel and Kalugin, are howling in the middle of the frying pan, beating in the sizzling fumes of oil.

But what to say about this description of open, arrogant plunder?

Emperor Nicholas II and his family, by the way, were still alive then. Kalugin and Babel dug into the property, not yet

killed people, shook up children's toys and private correspondence, after all, not just of the emperor, but of a very specific, quite specific family.

EVENT PARTICIPANT WORD, OR

ONE FAMILY HISTORY

Alexander Vladimirovich Pletnev was an employee and assistant of my grandfather. In the 1960s, he and his wife, Ekaterina Mikhailovna Pletneva (Rimskaya-Korsakova after her father), lived out their lives in Kyiv, on Bastionnaya Street. One day Uncle Sasha drank more brandy than usual, and Aunt Katya was talking about something with my grandmother and did not stop him in time. And Uncle Sasha told about how, together with the same students, people of Bulgakov's Kyiv, he left in 1919 to meet the White Army of A.P. Denikin.

"By evening they grabbed us... The steppe is still wet, you can't get away on impassable roads, and then they also hit the horse. I had to shoot - she screamed a lot, she suffered. The sunset is already ... so crimson, beautiful. The cart overturned, we stood behind it, it's good that everyone has carbines. Three times they approached us... You know, that was the first time I shot at people; it was very bad ... it was scary and shit. They will roll - we will start shooting, they will back ...

"Did they shoot, Uncle Sasha?"

"They had sawn-off shotguns, you can't really aim with them, and they were drunk ... And the Jews - those from revolvers imprisoned. If they shot, the air rang, and we didn't even hear the whistle of a bullet (here today I involuntarily recall the "sniper" firing of the Jews during civil unrest, colorfully called "thunders"). The Jews are inciting the peasants - they go ahead. We shoot - they immediately roll back ...

- So it was necessary ... into the Jews!

- Without you, Andrey, they figured it out. As soon as one is caught, they all retreat at once! It's already getting dark, the wind has picked up, they're leaving and dragging theirs away, they threaten us with revolvers from afar. And we waited and left.

Uncle Sasha is silent. Outside the window the evening city rumbles, there is no rotten foliage and rain. Silence, only grandmother and aunt Katya are whispering in the distance.

- Did you walk for a long time?

- All night ... The next morning they went to ours. Two days later, they visited this village ...

- And what?!

But Uncle Sasha only grunts, puts on a mysterious air and puts the last piece of the pie into his mouth.

For the attention of the attentive reader: I have not one, but several dozen such family histories in stock. And I told this with one simple goal: to assure the reader that in any intelligent family that has not completely lost its historical memory, stories of this kind are necessarily kept, connecting the history of the country with the history of people close to you.

THE WORD OF A MARTIAN

It is simply amazing how much both Jews and Russians did not to understand each other, so that relations between these peoples developed completely catastrophically. In everything that happens, an amazing inability not only to listen, but also to hear another runs like a red thread.

Russians easily notice this quality in Jews. Here, too, my young earthly friend Burovsky showed perfectly: the vast majority of Jews do not hear Russians. This people is guided by the memory of their civilization, the norms of their religion and culture. The vast majority of Jews do not even think about the fact that other people are not at all obliged to share their tribal ideas. They live as if their culture is binding on everyone. And what is around, in fact, not ancient Palestine, but quite modern Russia, the Jews simply do not want to understand. Yes, that's right - they don't want to! Because there is nothing in this fact that any adult person, even not particularly intelligent, would not be able to understand.

But you might think that the Russians hear the Jews! Sometimes it seems that the Russians do not really understand at all, because the Jews are a very special people. Perhaps, in a strange way, the Jews themselves are "to blame" for this: Russians, as a rule, deal with Jews who speak Russian well and differ little from the "titular" population.

The Russians never realized that next to them, as part of the Russian Empire, lives not just another native people... People of ANOTHER CIVILIZATION live next to them. People who really have a completely different understanding of the simplest and most basic things, whose very foundations of mental structure are different.

Nor did the Russians realize that this civilization had many advantages over their own. That the number of educated Jews in the Russian Empire exceeds the number of educated Russians, that if Russian Russia intends to preserve itself, it must urgently, immediately learn from Jewish Russia. The Russians not only do not understand this, but it seems that any advantage of the Jews is considered a kind of personal insult.

Why are Russians so convinced of their superiority? Why do they see even the shadow of someone else's advantage only as an insult, as a violation of the immutable laws of the universe? Sami-

then they can think whatever they want, but we know better from Mars: the Russians are simply too passionate about their beloved empire. They are so proud of her, so convinced of her inviolability, greatness, grandeur, that they are not even ready to try to see themselves through the eyes of another. Anyone who is not able to share the prejudices of Russians is either a moron or a dangerous rebel for them. And, in any case, the Russians simply will not hear this "other". They just don't understand what he's saying.

It would be naive to blame the Russians in general, the Russians as a nation, for this, but the Russian Empire has made the Polish Russian Jews its terrible enemies in just a hundred years. The Russians did not miss literally a single opportunity to frighten, offend, offend, arouse hostile feelings towards themselves. One story of "landing on the ground" or a story with juvenile cantonists is already enough ... And then there is also a disgusting epic with rights that are either given or taken away again, with a percentage rate and with the Pale of Settlement - right up to the events of the First World War wars and petitions of 1916.

Russian society, on the other hand, honestly builds an empire, supports its government and does not understand at all that many Jews are insulted, humiliated, hurt by wild injustice. For some reason, the Russians are convinced that the Jews are obliged to forgive everything that has been done towards them by the Russian Empire. And they don't have to at all.

And this despite the fact that the Jews perceived everything that happened according to the laws of THEIR, and not at all RUSSIAN spiritual life. They see everything in their own way. The Russians are not at all interested in how and what the Jews see and understand. The Russians rapturously imposed on the Jews their ideas about life, and even in the fire of the Civil War of 1918-1922, they did not understand the simple truth: that the Jews see everything differently.

Even the elementary instinct of self-preservation fails: until the events of 1917-1918, the Russians did not see the Jews as a terrible and dangerous enemy. They were so drunk on the immensity of their own country and their numbers that they did not see the advantages of the Jews. The fact that Jewish Russia owns the fate of the Russian Empire at least to the same extent as Russian.

What a striking lack of skill and desire to hear!

One cannot even say that the dialogue between Russians and Jews did not work out or that it was a bad dialogue. Both sides have done everything in their power to ensure that there is no dialogue at all.

niklo.

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Had there been a dialogue, had these two peoples heard each other, the revolution of 1917 itself could have become completely different. Because the main difference between the "Russian" revolution of 1917 and the European revolutions is its multinational character. The essence of the revolution was determined precisely by these two peoples.

Chapter 2

Russian head rippers

Dirty, ignorant, shameless, Self-important and caustic. These people, obviously, Strive for their own ancestors.

They do not have a banner, but a direct confirmation of Darwinism, And all the symptoms of atavism show through in their wild formation.

Count A.K. Tolstoy

WHO WERE THEY?

Indeed, do not say after the ancestors: "Jews killed Russia"? Not even because no disease, even the most disgusting one, would stick to a healthy body. If Russia were healthy, no propaganda would knock it down, no ideas could harm it.

It's not even that. As we have already seen, talking about the destruction of historical Russia by the Jews would not only be unfair, but simply historically wrong. True, even a completely correct formulation will cause almost the same hysteria of the Hades. Because this wording will be: the worst enemies of the Russian Empire were those who came from the Jews. And these natives made up either 80%, or all 98% of the "order of the bearers of progress", which in the end destroyed the Russian Empire.

Violence against historical Russia is not the action of the Jews alone, and is not an action conceived and carried out by the Jews. But this is an action in which the Jews played a very important, most likely even the main role. The Reds still revere them today, condemning the "villainous murder of the leaders of the German proletariat Rosa Luxemburg and Karl Liebknecht" [149, p. 3].

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Apparently, one does not want to recognize such a significant role of "ours", and the company of the Reds today is far from being as respectable as it was a hundred years ago. This is how texts about Rosa Luxemburg are born: "... one of the leaders and theoreticians of the Polish social democracy ... and the founders of the Communist Party of Germany, who criticized the willingness of the Bolsheviks to achieve their ideals at the cost of any human sacrifice, the one-party dictatorship and the non-democratic organizational principles of the Leninist "parties of a new type"" [150, p. 53].

So that! And the anniversary of the world-famous Jewess was celebrated, and Rosa Luxembourg's "democratism" was emphasized, her differences from all Russian pigs there. It is not worth wasting time and mental energy to refute this clumsy attempt to get out. It is more interesting to spend this very energy for someone else - in order to find out who, after all, was engaged in this not very clean craft: tearing off the head of the Russian Empire and the Russian people, its builder. Obviously, these are fanatics of the idea, staunch supporters of the jump into utopia. Moreover, it was not only possible to jump into the communist utopia of Marx or Lenin. In the grandiose ugliness, in Russia, in the darkness, there are also some other utopians - and very Jewish ones at that.

type.

JUMPING INTO UTOPIA

L. Feuchtwanger was never a communist or even a "sympathizer". On the strength of so, a slight theoretical "pinkness". And yet listen: "For thousands of years, as a special virtue, we have extolled the connection with our land. The limitation of the individual was determined not by a large piece of land, of which he was the owner. The problem of supplying one's country with foodstuffs... was solved by the class of peasants, the breadwinners of a small country. The life of the people was built on the foodstuffs produced by the peasants. ... With the development of technology and the improvement of means of foresight, this situation has changed radically. Food products that previously had to be produced with monstrous effort on our own land can now be delivered 10 times cheaper and with less effort from other countries, from other parts of the world. The external and even more internal significance of the settled peasant was shaken. Heavy, clumsy morality ... has lost its meaning for the people of modern cities who freely and easily move from place to place ... For a man of our time, a man of a machine, industry, developed means of communication, mobility, independence from

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land becomes one of the most important virtues. A person wandering from country to country has now become more viable, more important than a peasant who has taken deep roots in the land of his homeland" [151, p. 18]. The author of these words himself never carried out punitive operations, did not sort out the exiled to criminal "kulaks" and virtuous horseless and pantsless, did not drive the peasant youth to various construction sites of the century for re-education by industrial labor. But all the necessary ideology for committing all these crimes is already contained here, and completely.

However, there was some other utopia, which Mr. Feuchtwanger also tells us about: "Until now, white (pay attention to the term - it was used by both Kipling and Jack

Don, and Goebbels. - A.B.) only once succeeded in creating spiritual nationalism without the use of force. The Greeks succeeded. Politically defeated, they conquered the world of their own. culture and for 5000 years were the masters of the world. The task of the Third From Israel seems to me the same. And it can be solved without the use of force. This is the peculiarity of true Jewish nationalism: its meaning lies in overcoming oneself. Contrary to any other nationalism, it seeks not to assert itself, but to dissolve into a single world. Dissolve like salt in water, which, once dissolved, becomes invisible and at the same time omnipresent and eternally existing.

Zionism perfected in this way corresponds to the basic idea of Jewry, messianism... The goal of true Jewish nationalism is to saturate matter with the spirit. It is cosmopolitan, this truly Jewish nationalism, it is messianic" [151, p. 20].

The idea of becoming the salt of the world has nothing to do with Marx and Lenin, but this idea is close ... well, at least to some part of Jewish boys and girls. A leap after the ghost of utopia may not inspire them, but it can inspire the idea of equality and justice (a religious value in Judaism), and such an idea is to become the salt of the world, an inconspicuous, but ubiquitous and necessary seasoning for someone else's dish. Perhaps, for this reason, they also changed their surnames from Jewish to Russian?

The Bible and many of its texts expressly command to become the salt of the world.

"... The Lord your God will bring you into the land that He swore to your fathers, Abraham, Isaac and Jacob, to give you with large and good cities that you did not build.

And with houses filled with all good things that you did not fill, and with wells hewn from stone that you did not

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hewed, and with vineyards and olive trees, which you did not plant" (Deuteronomy, UP. 6-11) [152, p. 219].

And what? Here they are, big and good cities: Petersburg, Moscow and Odessa, which the Jews did not build, but in the houses of these cities on a rampart of good, which it is time to get their hands on. When Larisa Reisner was reproached for being too often

taking champagne baths

whom (note - for the fact that

"too often" - and only